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National Anti-Slavery Standard.

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Pro-Slavery.

THE BIBLE, THE CHURCH AND SLAVERY.

LETTER FROM THE REV. F. A. ROSS, D.D., OF ALABAMA, TO THE REV. ALBERT BARNES.

From The Christian Observer.

REV. ALBERT BARNES—*Dear Sir:* You have recently published a tract, "The Church and Slavery."

"The opinion of each individual," you remark, "contributes to form public sentiment, as the labour of the animalculæ in the ocean contributes to the coral reefs that rise above the waves."

True, sir, and beautifully expressed. But while in harmony with your intimation, I must regard you one of the animalculæ rearing the coral reef of public opinion, I cannot admit your disclaimer of "special influence" among them in their work. Doubtless, sir, you have "special influence," and deserve to have. I make no apology for addressing you. I am one of the animalculæ.

I agree and I disagree with you. I harmonize in your words, "The present is, eminently, a time when the views of every man on the subject of slavery should be uttered in unambiguous tones." I agree with you in this affirmation, because the subject has yet to be fully understood; because, when understood, if THE BIBLE does *not* sanction the system, the MASTER must cease to be the master. The SLAVE must cease to be the slave. He must be *free*, AND EQUAL IN POLITICAL AND SOCIAL LIFE. *That* is your "*unambiguous tone.*" Let it be heard, if *that* is the word of God.

But if THE BIBLE *does* sanction the system, then *that* "unambiguous tone" will silence Abolitionists, who admit the Scriptures; it will satisfy all good men, and give peace to the country. That is the "*tone*" I want men to hear. Listen to it in the past and present speech of Providence. The time was when *you* had the very *public sentiment* you are now trying to form. From Maine to Louisiana, the American mind was softly yielding to the impress of emancipation, in some hope, however vague and imaginary. Southern as well as Northern men, in the Church and out of it, not having sufficiently studied the word of God, and under our own and French revolutionary excitement, looking only at the evils of slavery, wished it away from the land. It was a *mistaken* public sentiment. Yet, such as it was, you had it, and it was doing your work. It was Quaker-like, mild and affectionate. It did not, however, work fast enough for you. You thought that the negro, with his superior attributes of body and mind, and higher advantages of the nineteenth century, might reach, in a day, the liberty and equality which the Anglo-American had attained after the struggle of his ancestors during a thousand years! You got up the agitation. You got it up over the length and breadth of this whole land. Let me show you some things you have secured, as the results of your work.

FIRST RESULT OF AGITATION.

1. The most consistent Abolitionists, affirming the sin of slavery, on the maxim of created equality and unalienable right, after torturing the Bible, for awhile, to make it give the same testimony, felt they could get nothing from the book. They felt that the God of the Bible disregarded the thumb-screw, the boot and the wheel—that He would not speak for them, but against them. These consistent men have now turned away from the Word, in despondency; and are seeking, somewhere, an Abolition Bible, an Abolition Constitution for the United States, and an Abolition God.

This, sir, is the first result of your agitation. The very van of your attack repulsed and driven into infidelity.

A SECOND RESULT OF AGITATION.

2. Many others, and you among them, are trying, in exactly the same way, just mentioned, to make the Bible speak against slaveholding. You get nothing by torturing the English version. People understand English. Nay, you get little by applying the rack to the Hebrew and Greek, even before a tribunal of men like you, who proclaim beforehand that Moses, in Hebrew, and Paul, in Greek, *must* condemn slavery, because *it is a violation of the first sentiments of the Declaration of Independence.* You find it difficult to persuade men that Moses and Paul were moved by the Holy Ghost to sanction the philosophy of Thomas Jefferson! You find it hard to make men believe that Moses saw in the mount, and Paul had vision in heaven, that this future *apostle of Liberty* was inspired by Jesus Christ.

You torture very severely. But the muscles and bones of those old men are tough and strong. They won't yield under your terrible wrenchings. You get only groans and mutterings. You claim these voices, I know, as testimony against slavery. But you cannot torture in secret, as in olden times. When putting the question, you have to let men be present who tell us that Moses and Paul won't speak for you—that they are silent, like Christ before Pilate's scourging-men; or, in groans and mutterings—the voices of their sorrow and the tones of their indignation—they rebuke your pre-judgment of the Almighty, when you say, if the Bible sanctions slavery, "it neither ought to be nor could be received by mankind as a divine revelation."

This, sir, is the second result you have gained by your agitation. You have brought a thousand Northern ministers of the Gospel, with yourself, to the verge of the same denial of the Word of God which they have made who are only a little ahead of you in the road you are travelling.

A THIRD RESULT OF AGITATION.

3. Meanwhile, many of your most pious men, soundest scholars and sagacious observers of Providence have been led to study the Bible more faithfully in the light of the times; and they are reading it more and more in harmony with the views which have been reached by the highest Southern minds, to wit: that the relation of master and slave is sanctioned by the Bible; that it is a relation belonging to the same category as those of husband and wife, parent and child, master and apprentice, master and hireling; that the relations of husband and wife, parent and child, *were ordained in Eden, for man as man,* and *modified after the fall;* while the relation of slavery, as a system of labour, is *only one form of the government ordained of God over fallen and degraded man;* that the *evils* in the system are *the same evils* of OPPRESSION we see in the relation of husband and wife, and all other forms of government; that slavery, as a relation suited to the more degraded or the more ignorant and helpless types of a sunken humanity, is, like all government, intended *as the proof of the curse of such degradation, and at the same time to elevate and bless;* that the relation of husband and wife, being for man as man, *will ever be over him;* while slavery will remain, so long as God sees it best, as a controlling power over the ignorant, the more degraded and helpless; and that, when He sees it for the good of the country, he will cause it to pass away, if the slave can be elevated to liberty and equality, political and social, with his master, *in* that country, or *out of* that country, if such elevation cannot be given therein, but may be realized in some other land; all which result must be left to the unfoldings of the Divine will, *in harmony with the Bible,* and not to a newly discovered dispensation. These facts are vindicated in the Bible and Providence. In the Old Testament, they stare you in the face, in the family of Abraham—in his slaves, bought with his money, and born in his house—in Hagar, running away, under her mistress's hard dealing with her, and yet sent back, as a fugitive slave, by the angel—in the law, which authorized the Hebrews to hold their brethren as slaves for a time—in which parents might sell their children into bondage—in which the heathen were given to the Hebrews as their slaves forever—in which slaves were considered so much the money of their master that the master who killed one by an unguarded blow was, under certain circumstances, sufficiently punished in his slave's death, because he thereby lost his money—in which the difference between *man-stealing* and *slaveholding* is, by law, set forth—in which the runaway from heathen masters may not be restored, because God gave him the benefits of an adopted Hebrew. In the New Testament, wherein the slavery of Greece and Rome was recognised—in the obligations laid on master and slave—in the close connection of this obligation with the duties of husband and wife, parent and child—in the obligation to return the fugitive slave to his master—and *in the condemnation of every abolition principle,* "AS DESTITUTE OF THE TRUTH" (1 Tim. 6: 1, 2, 3, 4, 5).

This view of slavery is becoming more and more not only the settled decision of the Southern, but of the best Northern mind, with a movement so strong that you have been startled by it to write the pamphlet now lying before me.

This is the third result you have secured—to make many of the best men in the North see the infidelity of your philosophy, falsely so called, on the subject of slavery, in the clearer and clearer light of the Scriptures.

FOURTH RESULT OF AGITATION.

4. The Southern slaveholder is now satisfied, as never before, that the relation of master and slave is sanctioned by the Bible; and he feels, as never before, the obligations of the Word of God. He no longer, in his ignorance of the Scripture and afraid of its teachings, will seek to defend his common sense opinions of slavery by arguments drawn from "Types of Mankind" and other infidel theories; but he will look, in the light of the Bible, on all the good and evil in the system. And when the North, as it will, shall regard him holding from God this high power for great good—when the North shall no more curse, but bid him God-speed—then he will bless himself and his slave in nobler benevolence. With no false ideas of created equality and unalienable right, but with the Bible in his heart and hand, he will do justice and love mercy, in higher and higher rule. Every evil will be removed, and the negro will be elevated to the highest attainments he can make, and be prepared for whatever destiny God intends. This, sir, is the fourth result of your agitation—to make the Southern master *know,* from the Bible, his right to be a master, and his duty to his slave.

These four results are so fully before you that I think you must see and feel them. You have brought out, besides, tremendous political consequences, giving astonishing growth and spread to the Slave Power. On these I cannot dwell. Sir, are you satisfied with these consequences of the agitation you have gotten up? I am. I thank God that the great deep of the American mind has been blown upon by the wind of abolitionism. I rejoice that the stagnant water of that American mind has been so greatly purified. I rejoice that the infidelity and the semi-infidelity so long latent have been set free. I rejoice that the sober sense, North and South, so strangely asleep and silent, has risen up to hear the word of God, and to speak it to the land. I rejoice that all the South now know that God gives right to hold slaves, and with that right obligations they must fulfil. I rejoice that the day has dawned in which the North and South will think, and feel, and act together on the subject of slavery. I thank God for the agitation. May he forgive the folly and wickedness of many who have gotten it up. May he reveal more and more that surely the wrath of man shall praise him, while the remainder of wrath he will restrain.

DECLARATION OF INDEPENDENCE.

I agree with you, sir, that *the second paragraph* of the Declaration of Independence contains *five affirmations,* declared to be self-evident truths, which, if truths, do sustain you, and all Abolitionists, in everything you say as to the right of the negro to liberty; and not only to liberty—to equality, political and social. But I disagree with you as to their truth; and I say that not one of said affirmations is a self-evident truth, or a truth at all. On the contrary, that each one is contrary to the Bible; that each one, separately, is denied, and that all five, collectively, are denied and upset by the Bible, by the natural history of man, and by Providence, in every age of the world. I say this now. In a subsequent communication I will prove what I affirm. For the present I merely add, that the Declaration of Independence stands in no need of these false affirmations. It was and is a beautiful whole without them. It was and is, without these imaginary maxims, the simple statement of the grievances the Colonies had borne from the mother country, and their right, *as Colonies,* when thus oppressed, to declare themselves independent. That is to say, the right given of God to oppressed children to seek protection in another family, or to set up for themselves, somewhat before *twenty-one* or natural maturity; right belonging to them *in the British family;* right sanctioned of God; right blessed of God, in the resistance of the Colonies, *as Colonies,* not as individual men, to the attempt of the mother country to consummate her tyranny. But God gives no sanction to the affirmation that He has *created all men equal*—that this is *self-evident*—and that He has given them *unalienable rights*—that He has made government *to derive its power solely from their consent*—and that He has given them *the right to change that government, in their mere pleasure.* All this, every word of it, every jot and tittle, is the liberty and equality claimed by infidelity. God has cursed it seven times in France since 1793; and He will curse it there seventy times seven, if Frenchmen prefer to be pestled so often in Solomon's mortar. He has cursed it in Prussia, Austria, Germany, Italy, Spain. He will curse it as long as time, whether it is affirmed by Jefferson, Paine, Robespierre, Ledru Rollin, Kossuth, Greeley, Garrison, or Barnes.

Sir, that paragraph is an *excrescence* on the tree of our liberty. I pray you take it away. Worship it if you will, and in manner imitate the Druid. He gave reverence to the *mistletoe,* but first he removed the *parasite* from the noble tree. Do you the same. Cut away *this mistletoe,* with golden knife, as did the Druid—enshrine its imaginary divinity in grove or cave—then retire there, and leave our oak to stand in its glory, in the light of Heaven. Men have been afraid to say all this for years, just as they have been timid to assert that God has placed master and slave in the same relation as husband and wife. Public sentiment, which you once had and have lost, suppressed this utterance, as the other. But now men speak out; and I, for one, will tell you what the Bible reveals as to that part of the Declaration of Independence as fearlessly as I tell you what it says of the system of slavery.

HOW MEN ARE MADE INFIDELS.

I agree with you that some men have been, are and will be made infidels by hearing that God has ordained slavery as one form of His government over depraved mankind. But how does this fact prove that the Bible does not sanction slavery? Why, sir, you have been all your life teaching that some men are made infidels by hearing any truth of the Bible!—that some men are made infidels by hearing the Trinity—Depravity—Atonement—Divinity of Christ—Resurrection—Eternal Punishment. True; and these men find "*great laws of their nature—instinctive feelings*"—just such as you find against slavery, and not more perverted in them than in you, condemning all this Bible. And they hold now, with your sanction, that a book affirming such facts "*cannot be from God.*"

Sir, some men are made infidels by hearing the Ten Commandments, and they find "*great laws of their nature,*" as strong in them as yours in you against slavery, warring against every one of these commandments. And they declare now, with your authority, that a book imposing such restraints upon human nature "*cannot be from God.*" Sir, what is it makes infidels? You have been wont to answer—"they *will not* have God *to rule over them.* They *will not* have the BIBLE *to control the great laws of their nature.*" Sir, that is the true answer. And you know that *the great instinct of liberty* is only one of *three great laws,* needing special teaching and government—that is to say, *the instinct to rule; the instinct to submit to be ruled; and the instinct for liberty.* You know, too, that the instinct *to submit* is the strongest; the instinct *to rule* is next; and that the *aspiration for liberty* is the weakest. Hence you know the overwhelming majority of men have ever been willing to be slaves; masters have been next in number, while the few have struggled for freedom.

The Bible, then, in proclaiming God's will *as to these three great impulses,* will be rejected by men, exactly as they have yielded forbidden control to the one or the other of them. The Bible will make infidels of *masters,* when God calls to them to rule right, or to give up rule, if they have allowed *the instinct of power* to make them hate God's authority. Pharaoh spoke for all infidel rulers when he said, "*Who is the Lord, that I should obey his voice?*"

The Bible will make infidels of *slaves,* when God calls them to aspire to be free, if they have permitted *the instinct of submission* to make them hate His commands. The Israelites, in the wilderness, revealed ten times, in their murmuring, *the slave instinct* in all ages. "*Would to God we had died in the wilderness.*" You know all this, and you condemn these infidels. Good.

But, sir, you know equally well that the Bible will make infidels of men *affirming the instinct of liberty,* when God calls them to learn of him how *much liberty* He gives, and *how* He gives it, and *when* He gives it—if they have so yielded to this law of their nature as to make them despise the word of the Lord. Sir, Korah, Dathan and Abiram, spoke out just what the liberty and equality men have said in all time. "*Ye, Moses and Aaron, take too much upon you, seeing all the congregation are holy, every one of them—wherefore, then, lift ye up yourselves above the congregation?*" Verily, sir, these men were intensely excited by "*the great law of our nature—the great instinct of freedom.*" Yea, that, they told God, to his face, they had looked within, and found the *higher law of liberty and equality, the eternal right, in their intuitional consciousness;* and that they would not submit to His will, in the elevation of Moses and Aaron *above them.*

Verily, sir, you, in the spirit of Korah, now proclaim and say—"Ye masters, and ye white men, who are masters, North and South, ye take too much upon you, seeing the negro is created your equal, and, by unalienable right, is as free as you, and entitled to all your political and social life. Ye take, then, too much upon you in excluding him from your positions of wealth and honour—from your halls of legislation and from your palace of the nation—and from your splendid couch—and from your fair woman with long hair, on that couch, and in that gilded chariot—wherefore, then, lift ye up yourselves above the negro?"

Verily, sir, Korah, Dathan and Abiram said all we have ever heard from abolition platforms, or now listen to from you. But the Lord made the earth swallow up Korah, Dathan and Abiram!

I agree with you, then, sir, fully, that some men have been, are and will be made infidels by hearing that God, in the Bible, has ordained slavery. But I hold this to be no argument against the fact that the Bible does so teach, because men are made infidels by any other doctrine, or precept, they hate to believe.

Sir, no man has said all this better than you. And I cannot express my grief that you, in the principle now avowed, *that every man must interpret the Bible as he chooses to reason and feel,* sanction all the infidelity in the world, obliterate your "*Notes*" on the Bible, and deny the preaching of your whole life—so far as God may, in His wrath, permit you to expunge or recall the words of the wisdom of your better day.

TESTIMONIES OF GENERAL ASSEMBLIES.

I agree with you, that the Presbyterian Church, both both before and since its division, has testified, after a fashion, against slavery. But some of its action has been very curious testimony. I know not how the anti-slavery resolutions of 1818 were gotten up; nor how in some Assemblies since. I can guess, however, from what I do know, as to how such resolutions passed in Buffalo in 1853, and in New York in 1856. I know that in Buffalo they were at first voted down, by a large majority. Then they were reconsidered, in mere courtesy to men who said they wanted to speak. So the resolutions were passed, after some days, in which the *screws* were applied, and turned, in part, *by female hands,* to save the chairman of the committee from *the effects* of the resolutions being finally voted down!

I know that in New York the decision of the Assembly, to spread the minority report on the minutes, was considered, in the body and out of it, as a Southern victory. For it revealed, however glossed over, that many in the house who could not vote directly for the minority report did, in fact, prefer it to the other.

I was not in Detroit in 1850. But I think it was established in New York, last May, that that Detroit testimony was so admirably worded that both Southern and Northern men might vote for it with clear consciences!

I need not pursue the investigation. I admit that, after this sort, you have the stultified abstractions of the N. S. Presbyterian Church, while I have its common sense. *You have its Delphic words. I have its* ACTIONS. You have the traditions of the elders, making void the word of God. I have the providence of God restraining the Church from destroying itself and our social organization, under folly, fanaticism and infidelity.

You, sir, seem to acknowledge this. For, while you appear pleased with the testimony of the N. S. Presbyterian Church, such as it is, you lament that the Old School have not been true to the resolutions of '18—that in that branch of the Church it is questionable whether those resolutions could now be adopted. You lament the silence of the Episcopal, the Southern Methodist and the Baptist denominations—you might add the Cumberland Presbyterian Church. And you know that in New England, in New York, and in the North-West, many testify against *us* as a pro-slavery body. You lament that so many members of the Church, ministers of the Gospel and editors of religious papers defend the system. You lament that so large a part of the religious literature of the land, though having its seat North, and sustained chiefly by Northern funds, shows a perpetual deference to the slaveholder. You lament that, after fifty years, nothing has been done to arrest slavery. You lament and ask, "why should this be so?" In saying this, you acknowledge that, while you have been labouring to get and have reached *the abstract testimony of the Church, all diluted as it is,* the common sense fact has been, and is more and more brought out, in the providence of God, that *the Slave Power has been and is gaining ground in the United States.* In one word, you have contrived to get, in confused utterance, the voice of the Sanhedrim, while Christ himself has been preaching in the streets of our Jerusalem the true meaning of slavery, as one form of his government over fallen man.

These, then, are some of the things I promised to show as the results of your agitation. This is the "*tone*" of the past and present speech of Providence on the subject of slavery. You seem disturbed. I feel sure things are going on well as to that subject. Speak on, then, "in unambiguous tones." But, sir, when you desire to go from words to actions, when you intimate that the Constitution of the Presbyterian Church may be altered to permit such action—or that, without its alteration, the Church can detach itself from slavery by its existing laws, or the modification of them—then I understand you to mean, that you desire to deal, in fact, with slaveholders as *offenders.* Then, sir, *you mean to exscind the South;* for it is absurd to imagine that you suppose the South will submit to such action. You mean, then, *to exscind the South—or to exscind yourself and others*—or to *compel the South to withdraw.* Your tract, just published, is, I suppose, intended by you to prepare the next General Assembly for such movement. What then? Will you make your *American Presbyterian* and your Presbyterian House effect that great change in the religious literature of the land whereby the subject of slaveholding shall be approached *precisely* as you deal with theft, highway robbers, or piracy?" Will you, then, by act of Assembly, Synod, Presbytery, Session, deny your pulpits, and communion bread and wine, to slaveholding ministers, elders and members? Will you, then, tell New England, and especially little Rhoda—we have purified our skirts from the blood—forgive us, and take us again to your love? What then? Will you then ostracise the South, and compel the abolition of slavery? Sir, do you bid us fear these coming events, thus casting their shadow before from the leaves of your book?

Sir, you may destroy the integrity of the New School Presbyterian Church. So much evil you may do that you will hereby only add immensity to the great power and good of the Old School. And you will make disclosures of Providence, unravelling a consummation of things, very different from the end you wish to accomplish for your country and the world. I write as one of the animalculæ contributing to the coral reef of public opinion.

F. A. ROSS.

CHARLOTTE, Va., April 13.

To the Editor of The South:

* * * * * * *

I SEE that you are pitching into Mr. Eli Thayer for his Colonization scheme. My dear *South,* it is all gas. I like the views of your correspondent from Halifax ("S," I think) better than any I have seen. Let them come. We have room enough, and to spare. Let Garrison, Wendell Phillips, Greeley and all come; it is exactly what I wish. Of course they must behave themselves and obey our laws. But if they will do this and become good citizens, I will warrant their abhorrence of slavery will not last longer than one generation, and so thoroughly, after that, will they become *amalgamated* with the South, through the power of association and their veneration for the almighty dollar, that I will answer for it, their descendants would be most assiduous in their attention to our largest slaveholders, and would form a matrimonial alliance with no family that had not a considerable number of "coloured brethren" in possession.

It is a scheme which should meet with our warmest approval, and if they come among us and "invoke" the aid of our slaves against us, why, what is easier than to string them up to a sapling with a grape vine, which would then bear its worst fruit?

EMANCIPATION IN MISSOURI.—The result of the recent charter elections in St. Louis is the severest blow which the institution of slavery has ever received. Properly regarded, it is a practical triumph of abolition on Southern ground. The issue was distinctly made. The early extinction of slavery in Missouri was openly debated, and the entire Free State ticket returned by a large plurality over all opposition. We are loth to take these startling developments in St. Louis as indicative of public sentiment in the State at large. Indeed, we know it would be unjust to draw such general conclusion from this particular case. But whether viewed as premonitory of gradual emancipation in Missouri or not, the effects are equally pernicious and disastrous to the domestic safety and security of the Southern States. The renewed impetus which this emancipation victory has imparted to the abolition movement at the North, the increased confidence it has infused into the breasts of our implacable enemies, the encouragement it gives them to redouble their assaults upon the rights of the South, are almost as much to be dreaded as if the institution of slavery in Missouri had received a mortal blow.—*The South.*

THE NEW YORK OBSERVER HOPEFUL.—The *Observer* thus enlightens its readers as to its hopes and expectations from the Kansas policy of the Administration:

"*We look to Washington with hope.* If the new administration puts forth its energy to secure for the people of Kansas a fair opportunity to decide for themselves, without the intervention of interlopers, what laws they will live under, the President will answer the expectations of his best friends. If he suffers fresh frauds to defile the elections in that Territory, when it is in his power to prevent them, he will justly incur the displeasure of the great majority of the American people. *All that we see gives encouragement to believe that the Cabinet are united in a determination to give fair play to the inhabitants of the Territory,* that they may lay the foundation of their institutions on such principles as, in their freedom and wisdom, they may elect."

UNION THEOLOGICAL SEMINARY, VIRGINIA.—We have just received the Annual Catalogue of this Institution, of which the Rev. Drs. Wilson, Dabney, Smith and Hoge are professors, men of talents, learning, skill and eminent fitness for their station. They have twenty-five young men under their care, in the Seminary at Prince Edward. Many students at the North, in delicate health, would find it greatly to their advantage to escape a colder climate, and spend a winter in Prince Edward. To such, and to all who would sit at the feet of an accomplished corps of theological teachers, in the midst of a social community of great intelligence, and where wide fields of labour invite the youthful aspirant after early usefulness, we would commend this Seminary.—*N. Y. Observer.*

Selections.

ANTI-SLAVERY SENTIMENT IN VIRGINIA.

To the Editors of The Evening Post.

THE question is frequently asked, Can lands be bought in Virginia and settled by Northern men, without encountering mob violence or uncomfortable opposition?

I think better of the people of that State than to indulge such a suspicion, notwithstanding my own unpleasant experience. Great and gratifying changes are going on there as well as in St. Louis. The opposition against me last Summer had a political design, and the result will not encourage similar experiments. It was well understood that the leading spirit in that movement expected to secure support for a seat in the State Legislature, and I have just seen the proceedings of a County Convention for selecting the candidate for the election on the 4th Thursday in May, and I perceive that the hero of the mob was not selected; but the gentleman selected was one who unsuccessfully opposed the mob, and when he found his opposition unsuccessful, gave my wife notice of the proceedings, and took her letter and telegraphic despatch to me in New York down to Alexandria, a distance of seventy miles—the same gentleman who, last November, when I went home with some friends from this city, signalized his friendship by sending for my wife and children to meet me at his own house, and came down the road past several stations to meet me and the friends with me and had his carriage in waiting at the railroad station to take us to his hospitable home to dinner. What a lesson is taught us in this gratifying change! I have inquired of this same gentleman, who is a slaveholder, what, in his opinion, would be the reception of Northern men who shall go to Virginia to buy land. He replies, that such is the anxiety to sell, growing out of debt and difficulty of finding labour to cultivate, that the landholders will ask no questions; but to anybody who comes with money they will, to use his own language, "Walk up like turkeys to a blind." The force of this expression will be better understood by considering the local sport referred to. We have an abundance of wild turkeys in Virginia, and we sometimes secure them by making a house of bushes to conceal the hunter, and then, by dropping grain in a line so as to bring the heads of the birds, attracted by hunger, near the blind, in a range, a considerable number will sometimes be brought down by a single shot.

A few days ago, I was called upon in this city by a gentleman who had seen something of the colonization movement in the papers, and being himself a native of Albemarle, Mr. Jefferson's old County, and at this time a resident of Western Virginia, and the owner of some three thousand acres of land in that section, he naturally took a deep interest in the measure. He went with me to Albany, and assisted materially in aiding the progress of the bill, and I have now by me a letter from him in which he says:

"DEAR SIR: It is quite evident to me that the beginning of a great work is entrusted to you, and the accomplishment of it to God and the country. Barbarism is doomed, and I am with you to the end, should it require the extremest measures. I am ready at your command to devote myself to your service," &c.

In short, I am constantly receiving similar letters. I have been invited to go to Western Virginia to meet and address the people of several Counties, and I have, little as I have been known in this movement, offers from slaveholders and others, amounting to millions of acres of land in the State of Virginia, at prices which nothing but debt and apprehended insolvency and repudiation could ever have extorted. Sensible men in Virginia are fully comprehending the fact, that the drain of labour caused by the high price of cotton and negroes must be supplied by free labour from the North or East, or the railroads will be unproductive and will stop running, and the fields will become a greater desolation than ever, and the payment of taxes will become impossible. That, in short, our only alternative is freedom and free labour, or insolvency and repudiation. Our brilliant but superficial Governor, Henry A. Wise, really believed that railroads constituted the difference between the free and the slave States—as great a mistake as to suppose that houses and carriages would alone constitute a great commercial city. We built railroads, but find we have comparatively no travel or trade to sustain them. I have been several times over the Manassa Gap road within the last six months, and with only a daily train each way, I have not on either trip seen thirty passengers, and there are but three freight trains each way over the road per week. This is one of our most promising roads, and the public will judge its prospect of paying dividends, or even of paying its running expenses, when any considerable repairs shall be demanded. This lamentable want of business is all explained from the fact that the population of the State is only twenty-three to the square mile—one-third of this coloured and more than half the residue poor whites, so depressed by want of education and the social arrogance of their superiors as to have no occasion to use railroads. In New York the moving, active population is eighty, and in Massachusetts one hundred and fifty to the square mile.

Suppose 10,000 families, or 50,000 live Yankees per year, for the next five years, carrying, on an average, $2,000 to each family, could be thrown into Virginia, it is easy to see that the business on her railroads would be doubled, and those now dragging out a lingering death would be quickened into new life and become profitable and dividend paying concerns. Lands in that State would everywhere appreciate, and we would soon have an assessment roll of $1,000,000,000, which would make it easy to pay taxes and raise the commercial credit of the State so as to make her bonds above par in the markets. Such is the prosperity which I desire for that once glorious old Commonwealth to which I feel indebted for the highest of human enjoyments found only in the quiet sincerity of domestic life. If I could aid in securing such prosperity, it would be the only revenge I would wish for the indignities heaped upon me by the blind folly of some of the misguided sons of that State, now cursed by slavery, but before long to be blessed by freedom, as she is favoured by soil, climate, and all the prodigal gifts of most liberal nature.

The condition of Virginia railroads, an example of which is given in the *Post* of to-day, looks discouraging enough, but I still hope for relief through the only possible means—a generous welcome, in the spirit of her ancient hospitality, to the emigrants from the ever active and teeming North and East. This will give her more substantial and material support under her weight of debt and taxation, than can be afforded by her present sublimated and etherial pabulum—the past recollection of departed greatness.

JOHN C. UNDERWOOD.

Astor House, 20th April, 1857.

THE FALSE GOD OF THE SLAVEHOLDERS.

LETTER FROM JOSHUA R. GIDDINGS.

JEFFERSON, Ohio, April 15th, 1857.

To the Editor of The Christian Observer.

I NOTICE in your paper of the 2d inst., a letter from the Rev. Dr. Ross, of Alabama, addressed to the Rev. Dr. Barnes, of Philadelphia, in which the writer says: "Giddings has boasted in Congress that he had nine fugitive slaves to break bread with him at one time. I choose to imagine, that the Angel who found Hagar at the fountain, stands suddenly in the midst, and says to the negroes: *Ye slaves,* whence come ye? and whither would ye go? and they answer, we flee from the face of our master. * * * And the angel of the Lord says to them, Ye slaves! return to your masters, and submit yourselves under their hands. Then turning to the tempter, he says: Thou, a statesman! why hast thou not understood my speech to Hagar? I gave her a slave to Sarah; she fled from her mistress; I sent her back: Why hast thou not understood my words (uttered) four thousand years ago, that *the slave shall not flee from his master?*" In another part of his letter, Dr. Ross represents Deity as saying, "I for a time *sanctioned* polygamy, and *made it right.*"

I design no interference in the correspondence between the gentlemen named; but I desire that no infidel shall understand me as worshipping the God described by Dr. Ross. I do homage to that God of Christianity, who is immutable, holy, just and pure in His *whole* character, in *all* His attributes, in *all* His laws, who has said to mankind, "I CHANGE NOT." The God I worship never suspended His law of purity, that a Mormon, or Presbyterian, or Socialist may pollute the earth with polygamy, or concubinage, or slavery. Dr. Ross bows in adoration to a God of polygamy, concubinage, slavery. We believe in opposing Divinities: The Gods we worship are as opposite as holiness and purity are opposed to polygamy and concubinage; as civil, religious and spiritual freedom is opposed to slavery and degradation of the immortal intellect.

By a universal law of the human mind, each will assimilate his own character to that of the Deity he worships: Of necessity, each regards the object of his religious adoration as the highest conception of moral excellence, holiness, and justice, and purity, which he is capable of entertaining, and, if honest and sincere, will so represent him to others. His God having authorised and instituted slavery, he will endeavour to carry out the designs of his Deity by supporting that institution, by praying for its prosperity and extension. I, doing homage to a God of justice and holiness, who has endowed all men with the equal and inalienable right to liberty, will of course seek the extension of freedom and pray for its prosperity. He would bless the slave-dealer, who does the will of his God, by seizing the unoffending people of Africa, and bringing them to this country and selling them into bondage; *I would hang him,* as unworthy of human association. He regards the man who buys God's image, who scourges and degrades the Saviour in the person of His followers, as carrying out the will of his Deity: I regard such men as heathens; violators of God's law, and enemies to mankind. He would advise the slave to remain in degrading servitude, and doom his offspring, in coming generations, to chains, and sighs, and tears, and sufferings. I would say to the slave, "You can commit no greater wrong against the human race, than to remain in degrading servitude, when it is in your power to escape, even by slaying every slave-catcher who may seek to prevent it."

When those slave mothers, followers of the Saviour, with their children, fleeing from degrading bondage, from the pollutions of that vast Southern brothel, asked me for bread, I gave it; when they desired clothing, I furnished it; when, in the name of our Redeemer, they desired assistance to hasten them on to a land of freedom, where they could rear and educate their little ones in the doctrines of Christianity, I gave them money, and sent them on their way rejoicing. To me their deep and heart-felt gratitude, the consciousness of doing to them as I would have had them do to me, was far more dear to my heart than "all the wealth that sinews bought and sold have ever earned."

Dr. Ross represents his Deity as sending an angel to order those mothers and their little ones back to a land of chains, and pollution, and suffering. I was not aware that any heathen God of the present day was held forth to mankind as clothed with such revolting attributes; but if such a being exists, whether he be called a God, a man, or a devil, I abhor and pity him; and most deeply do I deplore the heathenism of those who worship him.

As the Deity whom Dr. Ross worships is entirely opposed to the God of my adoration, it were impossible for us to agree on any religious or political question. Holding as I do "that all men are endowed by their Creator with certain rights, among which are life, liberty and the pursuit of happiness," I shall, of course, do whatever lies in my power to maintain and uphold our government which is founded upon that doctrine. While he, denying these principles, will of course do all in his power to overthrow it, and found a government upon the doctrines of slavery.

Thus we differ. Probably no two moral beings in the universe are in more perfect antagonism; and I wish to inform your readers, that I am in no respect involved in the abhorrent theology which he proclaims.

Very respectfully, J. R. GIDDINGS.

BROWNSON ON TANEY.

From The Springfield (Mass.) Republican.

HITHERTO, in the history of American political parties, Catholicism has exhibited a striking affinity for, or sympathy with, the Democratic party; and, as a natural consequence, has been directly and indirectly the ally of slavery. It would not be difficult to show the reason for this, but we do not propose to go beyond the fact which is everywhere recognised. This fact was no more apparent at the last Presidential election than it has been at previous elections. It was no more manifest in the late extra-judicial opinions of Judge Taney, the Catholic, than it has for years been in the votes of the Irish and German Catholics. It is, therefore, a noteworthy event when a high Catholic authority assumes other ground, and comes out in opposition, be it with never so many qualifications. Dr. Orestes A. Brownson, in the April number of his *Review,* in an article on the slavery question, though maintaining that a man may hold a slave with a good conscience, that the abolition movement of the non-slaveholding States, as it has been carried on for nearly thirty years, is illegal and immoral, and that Congress has no right to legislate upon the subject of slavery, either in the States or the Territories—condemns in the strongest terms Judge Taney's opinion upon the relations and position of the black race. We quote from the *Review:*

"Under the law of Nature there are no slaves, for all men are created equal, and one man has has no *jus dominii* over another."

"We are told, again, that slaves are property, and the Union is bound to recognise and protect slave property as much as any other species of property. Very true, where slave property exists, but not where it does not exist. In the States where slaves are property the Federal Courts are bound to treat them as property, and cannot discriminate between them and other species of property; but not, therefore, does it follow that it must treat them as property in the Territories, where no local law makes them property."

"God, as Pope Gregory VII. has declared, never gave to man dominion over man, nor to one man the right to lord it over another. He has never created some men to be kings and others to be subjects, some to be masters and others to be slaves; but he has created all men equal, and therefore Alexander III. asserts that by nature all men are free. This is the teaching of Catholic doctors, and of all Christian expounders of the law of nature."

"Mr. Chief Justice Taney rests the opinion of the Court on the estimation in which the negro race was held at the time the Union was formed. They were regarded as no fit associates socially or politically for white men, as having no rights which white men were bound to respect, while nobody denied that they might be bought and sold as an ordinary article of merchandise. Suppose such was the fact, what has that to do with the question? Is it anywhere incorporated into the Constitution of the Union, or recognised by the laws of the United States? Of course not. Then it cannot be cited against the rights of free negroes under the Federal Government.

"But we dispute the fact. There can be no reasonable doubt that Mr. Jefferson and many others when they declared all men created equal, intended the principle they asserted after Pope Alexander III. should apply in its fullest extent. Mr. Chief-Justice Taney is a Catholic, and knows that from 1482 the Popes have condemned, on pain of excommunication, the reduction of African negroes to slavery, and he knows that Mr. Jefferson, in his draft of the Declaration of Independence, enumerated among the things which justified the colonies in severing the tie which bound them to Great Britain and in casting off their allegiance to the British crown, the fact that the crown had refused its assent to laws prohibiting the importation of negroes from Africa to be held as slaves. There was, too, at the adoption of the Federal Constitution already rising throughout the civilized world, a strong opinion against the justice of negro slavery. The right to buy and sell negroes, already slaves, as an ordinary article of merchandise, was very generally held, I grant, but the right to buy and sell free negroes, or to reduce free negroes to slavery, was denied by the Catholic church, and was, I would fain believe, held by very few. There were then free negroes as well as now; if everybody regarded it lawful to reduce negroes as such to slavery, or looked upon them as having no rights which white men were bound to respect, what was the difference between a free negro and a negro slave? How can a man who has no rights, which all others are bound to respect, be said to be free?"

"Mr. Chief-Justice Taney seems to us to proceed on the assumption that negroes are politically and legally a degraded race in the Union; but such is not the fact. They may be so in some of the States, but they are not so in the Union, nor indeed in all the States. We regret that in giving the opinion of the Court, the learned Judge did not recollect what he is taught by his religion, namely, the unity of the race, that all men by the natural law are equal, and that negroes are men, and therefore as to their rights must be regarded as standing on the same footing with white men, where there is no positive or municipal law that degrades them. Here is what we dare maintain is the error of the Court. We admit that negroes, but not negroes any more than white men, may be reduced by positive law to slavery, but planting ourselves on the Constitution, and natural right as expounded by the Church and the Common Law, we maintain, and will maintain in face of all Civil Courts, that where no such law reduces the negro to slavery, he is a free man, and in the absence of all municipal regulations to the contrary has equal rights with the white man. Neither race nor complexion disables a man under our Federal system. That negroes may be citizens and possess equal rights with white men is proved by the fact that we have made them so in the territories acquired from France, Spain and Mexico, by the very treaties by which we acquired those territories. The opinion of the Court belongs to an epoch prior to the introduction of Christianity, and is more in accordance with the teaching of Aristotle than with that of the Gospel. We have no more disposition to interfere with slavery where it legally exists than have our Southern friends, but we do protest against an opinion which places negroes as such not only out of the pale of our Republic, but out of the pale of humanity. If opinion once went that length, it was the business of the Court to brand it with its disapprobation, and not to recognise it as law. The Court should lean to the side of the weak, and set its face against oppression. The negro race is, no doubt, inferior to the white race, but is that a reason why they should be enslaved; or why the Court should join the stronger against the weaker?"

The doctrine of Judge Taney that the negro "*has no rights which the white man is bound to respect,*" is one which is so horrible that one cannot readily believe it to be the utterance of the present century. There is neither humanity nor Christianity in it. It is inhuman, unchristian, infernal. It is not only destructive of all civil and political right, but it is an attack upon Christianity itself—a subversion of the golden rule—a setting aside of that Christian doctrine of the unity of the race which forms an essential idea in the basis of the Christian system. The more carefully the opinions of Judge Taney are examined, the more horror do they excite. Even political and sectarian partisanship are bound to protest. If the black man has no rights which the white man is bound to respect, the enslavement, the robbery, and the murder of every negro in Massachusetts are justifiable. This is the doctrine which we are told by Democratic presses we must adopt—the doctrine against which they either have not the disposition or do not dare to oppose themselves; and if a clergyman, moved by his earnest convictions touching a declaration which aims at uprooting the very basis of the Christian system, essays to utter his protests in the pulpit, they denounce him for preaching politics! We commend them to the preaching of their ally, Mr. Brownson.

CAPTURE OF A SLAVER.

From The Tribune of April 25.

YESTERDAY morning we briefly announced that the schooner Merchant had been seized, while putting out to sea, and brought back to the city, on a charge of fitting out as a slaver. We have since learned the particulars of the affair, from which it would appear that the major share of the story of this achievement is due to Capt. Rynders, the new United States Marshal. Ever since his accession to office he has not been slow to inform all who exhibited the least inquisitiveness on the subject that he intended to discharge the obligations of his marshalship in the most impartial manner. In his own language, he "was agoing to break up the slave trade, in this port, sure; but although he should catch slavers and slaves too, whenever it was his duty to do it, he hoped that of the latter he should have as few cases as possible." About a week ago he obtained an opportunity to test the sincerity of his professions. Learning that a slaver was fitting out at Pier 48, foot of Clinton street, East River, he set about compassing her capture and condemation. The suspected vessel proved to be the schooner Merchant, Capt. Strom, a Baltimore clipper, formerly employed in the coasting trade between New York and Richmond.

The Marshal and his nephew (one of the deputies) kept her constantly in view, watching her by turns night and day, and saw her take in a cargo of 140 casks, some of which were filled with fresh, the rest with salt water, besides beef, pork, rice, beans, flour, and lumber for a slave deck. To better carry out his plans, he disguised himself as a countryman, on Wednesday, and strolled on board a ship in the vicinity of the schooner. His supposed verdancy afforded much amusement to the ship's people, who laughed and joked considerably at his expense. After they had somewhat tired of the fun, he carelessly inquired about the vessels lying around. They told him some pretty big yarns, but presently, pointing to a little schooner, said, "That fellow is a blackbird." "Sho, you can't come that over me, you know; I'm fly," said the Marshal. "I know blackbirds too well for that—have plenty whar I come from." They explained that they meant him to understand by blackbird that this vessel was a slaver, about to depart for the Coast to get a cargo of slaves. They then related to the supposed countryman a number of circumstances in relation to the schooner, many of which he knew from previous information to be true, and regaled him with some marvellous tales about the slave trade.

The Merchant cleared on Wednesday for Corsica, Africa, and the Marshal, procuring the necessary warrants, chartered the steamtug Satellite and put on board some of his deputies to assist Capt. Faunce and his men in making the capture. He expected that she would sail on Thursday about 10 o'clock, and intended to join in the pursuit, but during his temporary absence she put off in tow of the steamer George Birkbeck, and of course the Satellite had to follow her without delay, leaving the Marshal behind. The slaver was towed down near the revenue cutter, passing within a few yards, apparently for the purpose of ascertaining whether she was suspected. Everything, however, was quiet on the cutter, and, seeing no preparations to follow, she went on unsuspectingly.

At Sandy Hook the steamer cast off the schooner, and returned toward the city; but no sooner had she left her than another tug, the John Birkbeck, made for her and took her in tow. Steam was then crowded on the Satellite, and, as she came within a short distance of the schooner, the second steamtug cast off from her and steered away in a south-easterly directly. The schooner was speedily overhauled and boarded ten miles outside of Sandy Hook. The people on board instantly submitted to their fate, and, leaving Capt. Faunce in charge of the prize, Lieut. Sanford took the Satellite and went in pursuit of the fugitive steamtug. After a smart chase, he overhauled and seized her. Both vessels were then brought up to the city and anchored under the guns of the revenue cutter Washington. On the schooner they arrested John Jones, the American master; James Mills, first mate; James Travers, second mate; John F. Peters, Christopher Alexander, Martin Frank, John Roberts, John Brown and Frank Antonio, seamen.

The supplementary steamer was hired to take down the Portuguese officers and owners with their baggage and put them on the schooner; but seeing the Satellite in pursuit, they remained on the tug, and were also arrested. They gave their names as Vincent Biero, Genaro Carvaca, Andreas Castro and Caspar M. Da Cunha. All of their trunks, ready packed, were also found on her and seized. At least three of the above are old hands at the business. Da Cunha we at once recognised as one of the officers on the slaver Falmouth, seized and sold some time ago in this port, who was tried and acquitted before Judge Betts.

At night, while the steamer John Birkbeck was lying alongside the revenue cutter, the Deputy Marshal made several searches for stowaways, but did not find any. The only man to be seen below was apparently a fireman; at least he had on a fireman's smock, and was supplying the furnaces with coal. Presently he was not to be seen, and Capt. Rynders resolved to institute a stricter search, which resulted in discovering him hidden in the water-tank, half-immersed in water. Of course he was handed out, when it was discovered that he was Joseph Santos, of Morrisania, a stevedore engaged in fitting out slavers, and the person who had got the Merchant ready for sea. His memorandum-book, containing the proof of this, was found in his possession. A subsequent search resulted in the discovery of Andreas Castro, stowed away under a berth, behind a couple of chests. He was also released from his uncomfortable quarters by the Marshal.

Yesterday afternoon the steamboat was boarded, and all of the arrested parties were lodged in Eldridge street Jail to await a judicial investigation.

We understand that quite recently two vessels—the schooner Ann Williams and the brig Putnam—were sold in this port to Spanish houses to engage in the slave trade, and that they have since sailed for Havana. *The Newport* (R. I.) *News* of Thursday says:

"We learn that the schooner J. H. Record, Capt. King, of this port, is probably sold at Havana, Cuba, upon private terms. She is a first-class vessel, of superior model, and was owned by Alderman Freeborn and others. Our readers undoubtedly remember that this schooner was brought into this port in July last, having landed a cargo of slaves upon the coast of Cuba, and immediately after been scuttled by the officers and crew. We very much fear that this vessel, possessing superior sailing qualities, may have been sold to some Cuban, who intends to send her to the coast of Africa."

From these facts which have come to light, the extent of the nefarious traffic may be inferred. Where one case becomes known, half a dozen are never heard of. Let us hope that, so far as this port is concerned, the Marshal will do his duty with energetic fearlessness, and that the other officers of justice will be prompt to second his efforts.

JUDGE STORY'S OPINION.

THE Buffalo *Commercial Advertiser* relates that in the opinion delivered by Justice Nelson of this State, in the Supreme Court of the United States, on the Dred Scott case, he quoted a very remarkable letter written by Judge Story in 1828, relating to a case analogous to that of Dred Scott. It seemed that Judge Story was accustomed to write at least once a year to Lord Stowell, sending him a copy of his judicial decisions, which the latter duly reciprocated. At length a case rose in the English Court (of which Lord Stowell was Chief-Justice) when an Antigua slave was carried by his master to England for temporary residence, and was subsequently taken back to Antigua. He brought suit for his freedom, and the Inferior Court decided against his right to freedom. In the Appellate Court, Lord Stowell, in behalf of a majority of the Court, affirmed the judgment below. Lord Stowell sent his decision to Judge Story, who delayed replying so long that Lord S. again wrote to him, expressing regret at not receiving a reply, and a hope that their pleasant correspondence of so many years' standing, would not cease. To these letters Judge Story replied as follows:

SALEM, near Boston, Sept. 22, 1828.

TO RT. HON. WM. LORD STOWELL—*My Lord:* I have the honour to acknowledge the receipt of your letters of January and May last, the former of which reached me in the latter part of Spring, and the latter quite recently. * * * * I have read with great attention your judgment in the slave case from the Vice-Admiralty Court in Antigua. *Upon the fullest consideration which I have been able to give the subject, I entirely concur in your views. If I had been called upon to pronounce a judgment in a like case, I should certainly have arrived at the same result,* though I might not have been able to present the reasons which led to it in such a striking and convincing manner. It appears to me that the decision is impregnable.

In my native State (Mass.) the state of Slavery is not recognised as legal; and yet, *if a slave should come hither and afterward return to his own home, we should certainly think that the local law would reattach upon him, and that his servile character would be reintegrated.* I have had occasion to know that your judgment has been extensively read in America (where

questions of this nature are not of unfrequent discussion), and I never have heard any other opinion but that of approbation expressed among the profession of the law. I cannot but think that, upon questions of this sort, as well as general maritime law, it were well if the common lawyers had studied a little more extensively the principles of public and civil law, and had looked beyond their own municipal jurisprudence.

* * I remain, with the highest respect,

Your most obedient servant, JOSEPH STORY.

We copy the foregoing, says *The Tribune*, from the *Journal of Commerce*, that eager defender of the divine institution. The views laid down in this letter afford no support to the doctrines of the present day. Judge Story simply declares that a slave coming voluntarily into a Free State and voluntarily returning to his servile condition, does not thereby emancipate himself in the eye of the law. This is good law, as the world goes and, so far as we know, is uncontroverted law. It was the doctrine laid down by Lord Stowell in the case referred to. But it is quite a different thing from the Taneyism defended by the *Journal of Commerce* and kindred prints. Judge Taney holds that a slave may be forcibly carried into a Free State and forcibly taken back; and that, however unwilling he might have been to be returned, yet the law of that Free State, decreeing his freedom, gives him no protection against re enslavement.

There is not, therefore, a single crumb of comfort in the letter of Judge Story which the *Journal* introduces with such a flourish. It does not in any degree whatever shield any one of the atrocious dogmas of our Slaveholders' Court.

THE VIRGINIA LAND SPECULATION.

From The Milwaukee Free Democrat.

THE notorious Eli Thayer has written another letter, puffing his proposed land speculation in Virginia. Thayer seems to be a shrewd business man, and has managed, by dint of newspaper controversy, to receive a large amount of advertising without pay. And since this seems to be his main object in thrusting himself before the public, we cannot deny him a short space in our own columns, if only to expose the moral rottenness of the man. But here is his letter.

WORCESTER, April 7, 1857.

ED. N. Y. HERALD: Since the publication of my letter in the *Herald*, and your admirable editorial on the regeneration of Virginia, I have received letters from Tennessee, North Carolina, Kentucky, and in great numbers from Western and Southern Virginia, all heartily approving the scheme, and all earnestly entreating us to send our colonies to their respective localities.

We have already been offered over 5,000,000 acres of Virginia land at prices varying from fifty cents to one dollar per acre. There never was a more auspicious time for resuscitating the "Old Dominion." The people are waiting for the friendly invasion to develope the resources which nature has so bountifully entrusted to her, and to give her that proud position among the States to which her wealth and influence will then entitle her.

But we must look out for the first show of sickly philanthropy and eliminate it from the company I fit shall happen to be introduced.

We must be a business concern. It is no part of our purpose to make women and children cry, or to subserve the interest of any political aspirant. I tell you we want business men, acting on business principles, and only that. Whatever will stand the test of the hard dollars we will allow. Whatever cannot we must get out of the way.

We must shape our course according to the law and the profits.

As soon as we get our charter through at Albany I shall be in New York city and will see you. I will bring some letters to give you an idea of our acceptance among Southern men. You will like their tone.

A company of live Yankees have just left my house. They came to make application for joining the first colony for Virginia. Good fellows. Truly yours, ELI THAYER.

The above letter has one merit, which is straight-out sincerity. In times gone by, speculators were quite as anxious to make money as Eli Thayer, but to announce that this was their sole object would have defeated their schemes. To make their scheme appreciated by the public, they would have had to throw around it the guise of philanthropy or utilitarianism, and it is a sad evidence of the utter decline of public morality in this nation when the barefaced worship of money commands public praise.

Eli Thayer very truly remarks that the first thing necessary for these Virginia immigrants is to throw away all "sickly philanthropy." Philanthropy means "LOVE TO MAN"; and whenever man has parted with that, he is a heathen, and fit to become a slave-driver and slave-breeder. Everything that conflicts with the worship of the Almighty Dollar must be eradicated from the hearts of the Thayer colonists. Their chief does not want a single person who has the least particle of manhood or love of man about him. Eli Thayer was a supporter of Fremont upon clear business principles"; and if he had lived in Virginia, we have every reason to believe that he would have been a Buchaneer. Eli Thayer is after money; and if he can worry out of white bones and muscles more labour for a given sum, he is willing to give them a chance; but should "clear business principles" demonstrate that slave bones and muscles are cheaper, he would have not the least objection to becoming a slaveholder. "Sickly Philanthropy," that is Christianity, must be promptly abandoned by a business man, and Eli Thayer wishes to build up in Virginia a model atheistical community, where each man cheats the other, and calls it "*business*."

The slaveholders of Virginia need not be afraid of such a horde, led on by such a leader. He already bows the "pregnant hinges of the knee, that thrift may follow fawning." If Eli Thayer & Co. are already repudiating in advance their anti-slavery creed, before they touch the slave soil, it will not be long before "clear business principles," and "the dollar and cents test," demand that they should vote the regular Democratic ticket. If Eli Thayer himself should take up his residence in Virginia, we are prepared to see him in Congress from that State, supporting the slave system, in a very few years. This land speculation of Mr. Thayer will have but one result (unless it proves a failure, as it probably will), and that is to strengthen slavery. By buying up the worn out plantations, it will enable the slaveholders to move off into new territory, and fill that up more speedily. The argument of Mr. Buchanan and the entire Northern Democracy, in 1844, was that the annexation of Texas would free Virginia and Kentucky—but the results have been (as might have been expected) just the contrary. And so it will be in this instance. So far as Mr. Thayer will accomplish anything, he will strengthen the slave oligarchy, by placing the means of emigration at their command.

The letter of Eli Thayer is a stronger atheistical document than was ever produced by the infidel world. It is a denial of the existence of abstract truth and morality, and a repudiation of conscience. How depraved must be the public sentiment, which praises the doctrine of total abandonment of religion and morality, and offers up all the noble and higher feelings of manhood on the shrine of the Almighty Dollar. In this letter, Eli Thayer has shown himself to be a base mercenary, who should be shunned by every conscientious man.

MORE FANCY STOCKS.

From The New York Times.

MR. ELI THAYER, of Massachusetts, is the active agent and representative of an Emigration Company chartered by our State Legislature at its late session, and numbering among its members several men of known wealth, energy and business enterprise. The object of their incorporation was to promote Emigration from the cities of the East into the sparsely settled sections of the West and South; and it commends itself to public favour by the public advantage of its plans, and to the individual judgment by the business-like character of the work it has undertaken. It is not easy to see upon what ground any active opposition should anywhere arise to a scheme which proposes to remove labour from a district where it is a drug, to one where it is in active demand. All parties and both sections would alike be benefitted by such an operation; and if the transfer were made with judgment, caution and an honest purpose, it could not fail to result in positive and very decided advantage to all concerned.

But an officious and foolish friend can destroy the best and most promising project—and it will not be Mr. Eli Thayer's fault if this Emigration scheme does not find its place among the most ridiculous of the many failures which mark the history of modern speculation. Instead of presenting it to the public judgment upon its intrinsic merits, he is engaged in a systematic attempt to puff it into favour through the columns of the *Herald*, by the same machinery and in precisely the same way which carried *Parker Vein* up to 80, and pushed *Potosi Lead* upon the public favour as one of the most profitable and reliable enterprises of the day.

The following, which is the latest of Mr. Thayer's bulletins, may be taken as a fair specimen of the fulminations by which he aims to induce the public to intrust their money to his investment:

WORCESTER, Wednesday, April 21, 1857.

MR. BENNETT—*Dear Sir:* I take the liberty to send you a few extracts from the numerous and interesting communications recently received from the natives and citizens of the State of Virginia, earnestly soliciting for their "dilapidated State the surplus money and population of the free States and of Europe."

We may hereafter submit to the public the views of citizens of Kentucky, Tennessee and Missouri.

The politicians of Eastern Virginia will probably now have time to rest and meditate upon their policy. Better offers have come from other and more inviting sections.

In a national and patriotic view of the question, it is obvious that a proper balance of power between the East and the West requires our strength at present on the Atlantic seaboard. Eastern Virginia, to this end, should have our surplus money and population for the next three years. But we shall not force our favours upon her at a sacrifice to ourselves. Profit, not patriotism, is the duty of business corporations.

Western Virginia has proffered a friendly welcome fit to be considered, perhaps accepted.

Kentucky has presented the strongest inducements yet offered from any quarter—pledges of good will and a cordial reception—cheap lands in abundance, full of mineral wealth, fertile, well timbered, healthy and accessible.

Missouri has not yet presented many claims. We wait for a more full display of her numerous attractions. Her undeveloped resources are without limit.

Let us continue to hear from the progressive sons of North Carolina and Tennessee. They speak hopefully and well.

Applications to go are as numerous as invitations to come.

Nearly two thousand men, women and children have applied for some position in the front ranks of the contemplated invasion. Every day swells the great Army of Industry.

To give individuality to this class of citizen heroes, as well as to indicate their friendly and peaceful purposes, they will hereafter be called The Neighbours. With subsoil ploughs they will commence their attack somewhere next September.

Where shall we go with our annual army of one hundred thousand "neighbours?" They will average in property at least $200 each, and will be worth to the State of their adoption not less than $1,000 each, making in all one hundred and twenty millions of dollars every year.

What State will most tempt this friendly invasion, that comes with churches, and schools, and presses, and the useful arts—that builds up cities, and towns, and villages, and palaces of labour—that brings commerce, and enterprise, and industry, and crowning wealth—that marks its path with cottages and vineyards, with corn fields and orchards?

We hope to hear further, through private letters and public journals, from Kentucky, Virginia and Missouri.

Where shall we "strike in" next September with our subsoil ploughs? Truly yours, ELI THAYER.

Is there anything better than this in the entire catalogue of puffs of Parker Vein which we recently copied from the files of its "historian?" Is it possible to concoct a more magnificent programme of promise, whereby to entice eager and sanguine avarice into a surrender of its cash? What farmer, struggling to obtain a bare living for a large family from the sterile soil of New England, who will not jump at the chance of joining this "annual army of 100,000 neighbours" and making in solid cash one hundred millions of dollars every year! We do not know what have been Mr. Eli Thayer's antecedents—but he has certainly studied, if not practiced, to good purpose, in the school of fancy-stock jobbing and moonshine speculation.

That Virginia, Kentucky and Missouri offer marked inducements to labour when accompanied by capital, we have no doubt. But any attempt to force upon either of those States, or upon any other, a supply of labour beyond its immediate demands must end in ruin, which will fall the heaviest upon the labourers who yield to its allurements. There are lands in these States which have been exhausted by bad culture, and which may be bought cheaply and possibly be reclaimed. But money to be expended in manure, in extra labour, and in various improvements of every sort, is the main thing needed—and that can be expended to five times as good advantage in the fertile and unexhausted West. There may be opportunities of making money by buying farms in Virginia; but whoever proposes to try the experiment would do well not to rely with any great degree of confidence upon the absurd assurances and palpable exaggerations of Mr. Eli Thayer. A movement of this kind, to command confidence and success, should be managed with discretion and prudence. The business men whose names have been announced in connection with it, must know that nothing is more certain to bring it into distrust and contempt, and them as its backers into discredit, than the absurd overstatements and the delusive promises which form the staple of Mr. Thayer's appeals. They sound much more like the rigmarole of the mock auctioneer, or the *Herald's* bald puffs of Potosi and Parker Vein, than the sober realities and simple facts upon which a business opertion should rest for its basis.

From The Tribune.

THE *Times* is misinforned. Mr. Eli Thayer is *not* "the active agent and representative of an Emigration Company chartered by our State Legislature." His name does not appear among the corporators, as *The Times* may assure itself by scanning the act. Mr. Thayer is an active member of the "*Massachusetts* Emigrant Aid Company," and has been made quite conspicuous in connection with that Company; but whatever bulletins he may have issued in behalf of the *New York* Company have been prompted by a personal zeal that often outruns his discretion, and in no manner inspired or suggested by those whom our Legislature has seen fit to incorporate. Mr. Thayer is a well-meaning, worthy citizen; but we think there must be some other business for which he is better qualified than the management of Emigration Companies. At all events, we insist that the New York Company shall not be held responsible for anything he has uttered or done until it shall see fit to indorse him.

TESTING A PRINCIPLE.

From The Chicago Democrat.

IN the Recorder's Court, yesterday, the four coloured men, Alex. Pierce, John Williams, John Taylor and Alfred Nicholson were put on trial on a charge of robbing hen-roosts, in which it was alleged they have done a heavy business during the past Winter. The defence was conducted by P. Phelps and John A. Thompson. We append the plea of the defendant's counsel with the demurrer attached thereto of District-Attorney Haven, which demurrer was sustained by the Court.

PLEA.

Recorder's Court of the City of Chicago, April Term, 1857.

Alexander Pierce,
John Williams,
John Taylor and
Alfred Nicholson,
ads.
The People of Illinois. } Indictment for Larceny.

And now cometh here into Court the above named chattels, erroneously indicted as persons in their own proper bodies, and having heard the said indictment read, say that the above-named Recorder's Court ought not to take cognizance of the alleged crime in the said indictment above specified, because protesting (if as such bodies they have the right to protest) that they are not guilty of the same, not being in any manner recognised or known by or to the Constitution of the United States of America, or of the Constitution or laws of the State of Illinois, as *persons* protected by or responsible to the laws of the land; nevertheless, for plea in this behalf, the said bodies so, as aforesaid, erroneously indicted and compelled to answer, say that no cause of complaint ever occurred to the people of this State against them for this, to-wit: That the said bodies so as aforesaid indicted are not persons capable of committing crime, and of being tried therefor in this Court, but are articles of merchandise, and mere property by the supreme law of the land, because they say that the "*negroes* of African descent, their ancestors, were of pure African blood, and were brought into this country and sold as negro slaves."

Wherefore they pray judgment if the Court now here will or ought to take cognizance of the indictment aforesaid, and that by the Court here they may be dismissed and discharged

Cook County, City of Chicago 35.—The above-named whose names are subscribed to the foregoing plea, being duly sworn say that the matters of fact by them above affirmatively stated in the said plea are true.

Subscribed and sworn to before me this 10th day of April, 1857. P. A. HOYNE, Clerk Recorders Court.

His
ALEX. ⋈ PIERCE.
Mark.

His
JOHN ⋈ TAYLOR,
Mark.

His
J. ⋈ WILLIAMS,
Mark.

His
A. ⋈ NICHOLSON,
Mark.

Pallas Phelps, John A. Thompson, Attorneys for the indicted above.

DEMURRER.

Recorder's Court of the City of Chicago, April Term, 1857.

The people of the State of Illinois,
vs.
Alex. Pierce,
John Williams,
John Taylor and
Alfred Nicholson. } Indictment for Larceny.

And now comes Carlos Haven, State's Attorney for the people in this behalf, and as to the said plea of the above-named defendants by them pleaded and above set forth, saith that the said plea and the matters therein contained in manner and form as the same are above pleaded and set forth, are not sufficient in law to oust the said Court of Jurisdiction, or preclude the said people from prosecuting the said indictment against the above-named defendants, and that he, the said Carlos Haven, State's Attorney, is not bound by the law of the land to answer the same, and this he, the said State's Attorney, is ready to verify. Wherefore, for want of a sufficient plea in this behalf, the said State's Attorney for the people pray judgment, and that the said defendants, Alexander Pierce, John Williams, John Taylor and Alfred Nicholson may be convicted of the premises above charged upon them in the said indictment. CARLOS HAVEN, State's Attorney.

The trial was an affair which afforded plenty of sport for the bystanders, and resulted in the acquittal of the prisoners, chiefly through the sudden failure of the memory of one of the State's witnesses, a coloured fellow, named Brown, who in the Justice's Court and Grand Jury room had turned State's evidence, but who, on this occasion, having probably had an opportunity to understand his chattlehood, "did n't know nuffin 'bout it," nor could he be made to. As there was no other testimony to convict, of course the case fell through, the jury bringing in their verdict of not guilty, almost instanter. There was some show made of holding the ginger-coloured boy Brown for perjury, but the difficulty of establishing the fact got him off scott free with a sharp reprimand from the Court.

SELLING NEGROES TO LIQUIDATE A STATE DEBT.

THE "Democracy" of Pennsylvania, possessed of that negrophobia with which the whole Buchanan party is rabidly afflicted, propose to incorporate a new, but entirely consistent, plank into their platform. The proposition originated at a "Democratic" County meeting, held at Riceville, Venango County, March 30, at which "the learning, integrity and patriotism of the Supreme Court of the United States," evinced by the decisions of the Dred Scott case, where rhapsodized and unanimously endorsed; which being done, one Col. Holland, a bosom friend of Mr. Buchanan, offered the following resolution:

Resolved, That the State Legislature be requested to inquire into the expediency of liquidating the debt of the State by the sale of all persons of colour now residing in Pennsylvania.

The *Venango Star*, which gives a report of the proceedings, adds:

"Col. H., in supporting this resolution, said that although this proposition might at first seem to be a startling one, yet a little reflection would convince every thinking man that the plan was not only *perfectly in accordance with the decision of the U. S. Supreme Court*, but was also perfectly feasible. He spoke at considerable length, developing the details of the proposed plan. His remarks were listened to with profound attention, and at their conclusion the meeting adjourned until the 27th of April, when final action will be taken on the resolution. We abstain for the present, from any remarks on the new move on the political chess-board."

SLAVES LIBERATED.—Frederick Rodewald, President of the Southern Bank of Louisiana, on Wednesday, liberated Henry Boyes and his family, who were his slaves. This was done through Gilmore & Brotherton, brokers, who received a power of attorney for that purpose. The slaves were worth about $5,000 in the New Orleans market, and had to bind themselves never to return to Louisiana.—*Cin. Gazette.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MAY 2, 1857.

TWENTY-FOURTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE Twenty-fourth Annual Meeting of the American Anti-Slavery Society will commence in the CITY ASSEMBLY ROOMS (No. 446 Broadway, between Howard and Grand streets), in the City of New York, on TUESDAY, May 12th, at 10 o'clock, a. m. WM. LLOYD GARRISON, T. W. HIGGINSON, PARKER PILLSBURY, ROBERT PURVIS and WENDELL PHILLIPS are expected to speak at the first session. A collection in aid of the cause will be taken.

The Society will meet at the same place on TUESDAY EVENING, at 7 1-2 o'clock, admittance 10 cents, and again on WEDNESDAY, at 10 a. m. and 3 p. m., admittance free. The arrangements for public speaking at these sessions are not yet completed, but among those who are expected to speak are Rev. I. R. W. SLOANE, Rev. W. H. FURNESS, WENDELL PHILLIPS, WM. LLOYD GARRISON, EDMUND QUINCY, LUCY STONE, Rev. O. B. FROTHINGHAM, ROBERT PURVIS, C. L. REMOND and AARON M. POWELL.

It is much to be desired that the friends of the Society should come together, in large numbers, from all parts of the country, to confer together upon the great interests of the cause at this eventful period.

We reiterate our former declaration, that the object of the Society is not *merely* to make "Liberty national and Slavery sectional"—nor to prevent the acquisition of Cuba—nor to restore the Missouri Compromise—nor to repeal the Fugitive Slave bill—nor to make Kansas a free State—nor to resist the admission of any new slave State into the Union—nor to terminate slavery in the District of Columbia and in the National Territories—but it is, primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is "NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY!"

In behalf of the Executive Committee,

WM. LLOYD GARRISON, President.

S. H. GAY, WENDELL PHILLIPS, } Secretaries.

THE ANNIVERSARY.

IN ten days more the Twenty-fourth Anniversary of the American Anti-Slavery Society will arrive. How many of the readers of this paper—friends and members of the same—will arise to greet its return? Very many, we hope. All, whose circumstances and convenience, or even moderate *in*convenience, will permit. It is not well to neglect this annual assembling of ourselves together. It gives an impetus to the action, personal and public, of the whole year to come, to meet the old and long-tried friends of the slave from every quarter of the country in council one with another, at the beginning of it. We have no complaint to make of negligence in this particular. We have always had satisfactory assemblages, exoteric and esoteric, of the world's people and of the small company of the Abolitionists, enough to do all the necessary service of the combination; but we think that the time demands a yet stronger display of zeal and resolution, manifested by a more frequent gathering than we have ever yet had in New York. The impulse already given to the public mind of the country should react again upon ourselves and inspire us with a fresh ardour for still further successes.

The American Anti-Slavery Society has already done much of the work it was gathered to do. It has made the subject of Slavery a household topic at every fireside in the country. It has arrayed the two antagonistic principles of Slavery and Freedom in a deadly and open opposition. It has separated the mechanical combination (which it has been in vain attempting to make a chemical one) of Southern and Northern ideas. It has caused that ebullition in the general mind of the country from which it foresaw that nothing but good could come—and of which their forebodings were confirmed by the desperate opposition of the friends and fautors of slavery. It has opened hundreds of newspapers to the discussion of the subject. It has opened hundreds of thousands of hearts to the reception of its fundamental principles. It has driven the opposition, in Church and State at the South and the North, from its fastnesses of hypocrisy, and compelled it to fall back upon its panoply of lies. It has stripped the discussion of the question of all the sophistries and delusions with which it used to be environed and men have to look at it in its simple nature. Slavery is presented to the contemplation of the world without the accidents which formerly distracted attention from its essence. It is not now defended as a painful necessity—a black thread so interwoven with the brighter tissue of our institutions that it cannot be disentangled from it without unravelling the whole. It is supported as the substantial groundwork of the whole—as the divine particle of our republican life—as the heavenly spark which the Creator kindled in our political existence which connects us with Him and His providence. All the skirmishers have been swept away and dispersed. The two main armies now stand face to face—each calling upon God as its helper—and each claiming to be the champion of the plan of the Divine Providence.

It took many long years of trial to bring about this happy position of things. Doctrines which were despised and rejected of men, and which had to seek shelter in garrets and stables, can now command the attention of the readers of the great journals of this city and of the whole land. Slavery is no longer under *taboo*. It has vindicated its right to be considered, and its precedence as the first, and almost as the only, thing of a public nature worth considering. The friends of slavery, at the North as well as in the South, are doing almost as good a work by the fierce and frantic desperation of their defence of it as its enemies can by their direct assaults upon it. The reeling helots of a pro-slavery fanaticism are teaching lessons of temperate truth and righteous soberness to the growing guilt of the land. The last great political excitement which shook the country, in reality breathed only the breath of the struggle the Abolitionists called up out of the silence of the nation's night. All the niceties of grammar and the skilfulness of language could not hide the real meaning which possessed the Northern mind. No professions of qualified loyalty to Slavery, as the equal colleague of Freedom in the control of our affairs, deceived its immediate champions. They saw that it was hostility to slavery that gave all the vitality it had to the Republican Movement, and they saw, too, that the masses of the party were far in advance of their leaders. It is no small triumph to have built up a political movement, far as it fell short of what we discern to be the only principle of genuine life, which was hindered only by a few hundred false votes of electing its leader President of the United States.

But this apparent progress and prosperity of the cause demands new labours and fresh industry, instead of affording an excuse for a remission of the one and a relaxation of the other. The world has apparently advanced to the position which the American Anti-Slavery Society occupied years ago; but the advance is apparent only. Among the active members of the Republican party there were doubtless many who really looked upon it as the immediate means of attacking and weakening slavery. They were moved by honest and sincere hearts in the part they took in it. But, as a Movement, it was essentially compromising and political. It strove to make friends with the Mammon of Unrighteousness as far as it was consistent or possible to do so. The leaders disclaimed any hostility to slavery *per se*, but only as it affected the cause of Free Labour in Kansas. They proclaimed their entire readiness to support a Slaveholder, if he were otherwise an available candidate and one whom the party preferred. The party professed to have no basis of principle, but to be founded merely on a shifting expediency, and that relating to the narrowest point of resistance to slavery, to be any resistance at all. It is true that the rank and file were much better than their leaders, and that the leaders were much better than they seemed. But whatever was really good and sound in the Anti-Slavery portion of the Republicans was tainted by the inherent vice of their acknowledgment of loyalty to the very thing they professed to abhor—and which most of them really did abhor. They were not as good as they might have been, and we think they know it now. A little less time-serving would have served the time better.

But when the popular type of Abolitionism is thus fatally defective—and when even that type has faded so much in the strength of its colours, since the fierce lights of the conflict shone upon it, it is essential that the world—the slaveholders, the pro-slavery party and the Republicans—should see that there is yet a nucleus of Anti-Slavery which is above all suspicion or shadow of suspicion. There should be some landmark by which the bearings may be taken and the true course laid out. Once a year, in the chief city of the land, as much oftener in its rural districts and smaller towns, it is essential that there should be a demonstration which all the country can see, showing that the Original Abolitionists stand just where they did, and that they challenge the world to show the weak point of their position. What will be said and done there will be read in all parts of the country. Whatever else may be said of those who will be there collected, no word can be breathed against their disinterestedness. They may be fanatics, enthusiasts, disorganizers, madmen; but no one ever yet accused them of any self-ends or charged them with any personal ambition. Such an attitude, in such a country, cannot fail to command attention, if not respect. No *slurs* can be cast upon their motives. There can be no speculations as to their ulterior designs. When men make unto themselves a Self-denying Ordinance, and separate themselves from all hope of political preferment, and even from all direct influence in the political preferment of others, on such grounds as the members of the American Society take, they are very sure of an audience.

Such an audience we shall have on the 12th and 13th of May. Let the members and friends of the Society see to it that we make a good show of our numbers, and that we are not ashamed of the faith that is in us, but that, on the contrary, we glory in it. Much of the outward signification of the Anti-Slavery mind of the country, must, in the nature of things, take a political and partizan shape for years to come. It lies greatly in the power of the Abolitionists to decide what that shape shall be. It is the spirit that maketh alive. It is the soul that is created under the ribs of this nation's death, that will bring it again to a healthful life, if it be not irrevocably doomed to the fate of the dead nations whose names and crimes only are recorded in the Calendar of History. And it is those who occupy the impartial post of the Abolitionists that are to mould and shape that soul, so that it shall indeed be a living one. This next Annual Meeting is one of the times when a great work can be done, if hands and hearts be given to it. The Executive Committee have done their part in providing ample room for two days of public meetings—which is an experiment we have never tried on so large a scale before. That there will be eloquent and earnest speaking needs not to be told—for these things proverbially follow the other as the night the day. But for consultation and advice as to the best way of laying out and carrying on the next campaign, a numerous attendance from all parts of the country is essential. We trust that all that can, will come. And we are sure that none who come will regret their coming.

A VOICE FROM SWITZERLAND.

TO THE EVANGELICAL CHRISTIANS OF THE UNITED STATES OF AMERICA.

Dearly beloved brethren in Christ, our all-sufficient Saviour and common Head:

THE Evangelical Christians of Geneva frequently return thanks to God for having, in the days of Calvin, lighted that torch in their city, whose salutary light has spread throughout Europe, and reached your far distant shores. They also give thanks to the Lord, that in these latter days, when the word of truth is penetrating into all nations of the earth, He has placed a powerful focus in North America, and sent the children of God from your churches both to enlighten the ancient countries of the East, where the Apostles themselves preached the Gospel, and to bring many souls out of heathen darkness to the Lord and Saviour. The work of propagating Christianity in all the world, is, in our opinion, dear brethren, the principal vocation which has been allotted to you from on high. Thus everything which can strengthen the hands of American Christians is, we think, an advantage to the whole world; whilst anything which would weaken them is a real loss, a matter of grief, not to you alone, but to us, and to all mankind.

Now, dear brethren, we desire to express to you a thought which often presses itself upon our hearts. We fear that the laws which establish and regulate Slavery in several of your States, are a source of weakness, not only in your own dear country, but to her legitimate influence over other nations. We know that there are Christians in the United States who possess slaves, and we would not offend them. "Honour all men," says the Scripture (1 Peter ii. 17), and above all we wish to do so "to them that have obtained a like precious faith with us" (2 Peter i. 1). We would assure them we come not to speak with them as enemies, but as brethren. We do not claim the right of imposing our opinion with authority upon them—the Pope of Rome alone believes that he has that power—and we do not doubt that those among you who differ from us on this subject, are sincere and upright in their opinions. However, if we would speak in love, we must also do so in truth and with that precious liberty which belongs to Christians. We know, moreover, that the city of Calvin is an object of deep and brotherly sympathy in America. Your citizens who visit us are continually giving us fresh proofs of this, and this circumstance excites a hope that our request will find some favour in your eyes. But, we repeat, we do not pretend to teach you, but to give you a cordial token of our brotherly love.

Beloved brethren, if it is true, not only that Slavery is established in several of your States, but that in many places it is unlawful to instruct the children of slaves, or even for the parents to attend public worship; if it is true that the ties of husband and wife, parent and child, are often violently severed; if it is true that a master acquires the property and possession of a woman as if she were his own wife; if other facts, which we prefer not to describe here, are true; we ask ourselves, and we would also ask you, if such laws are compatible with the eternal principles of Christianity, which we are all bound to obey?

We might doubtless bring forward other arguments. We might remind you that slavery is contrary to natural rights, and that all men having freedom alike, cannot be deprived of that liberty unless forfeited by some criminal act; that the rights of property in men and in things are widely different, and that no man is allowed to sell a human being as he would a material object. We might say, with Montesquieu, that slavery is hurtful alike to the slave and to the master; to the master especially, because he acquires all sorts of vices with his slaves. He becomes proud, hasty, passionate, hard, voluptuous, cruel. We might add, with that illustrious author, that in every country, however severe the toil which society exacts, the results may be obtained from freemen, by encouraging them with rewards and privileges, adapting the labour to their strength, by bring to their aid machinery which art invents, and which, we might add, art has invented abundantly since the days of that great writer. But we prefer waiving such material considerations, and dwelling upon our argument in a Christian point of view. We acknowledge, dear brethren, that slavery is not explicitly abolished in the New Testament; we see that Christian masters are not prohibited from having slaves (Col. iv. 1; Eph. vi. 9), and that slaves are exhorted to submission and fidelity (Eph. vi. 5, 8; Col. iii. 22, 25; Titus iii. 9, 10; 1 Peter ii. 5, 18). Yes, slaves ought to be obedient and faithful, and nothing should be said which could drive them to revolt; that is certain; and yet it is as certain that slavery is opposed to the true spirit of Christianity.

There are many texts in the New Testament which make this plain. Does not St. Paul say to the Christian slave that if he can *obtain his freedom*, he is to take advantage of it? (1 Cor. vii. 21.) "The Apostle thus demonstrates that liberty is not only good, but also more advantageous than slavery," says Calvin. Is it not also evident that slaves who have become Christians, should be regarded by their masters *as brethren*, according to the Epistle of Philemon? Does not the same Apostle, in another place, say that before the Lord in heaven, *the slave is as the free?* (Eph. vi. 9.) Do not the Scriptures elsewhere declare that the slave and the free share in the same blessings of God, in Christ Jesus, the Father, Son, and Holy Ghost, one God blessed forever? Is *He* not the true and living God of the black as well as of the white man? If the Eternal Son, who is God forever and ever, became man, was it not for the Greek as well as the Jew, for the slave as well as the free? Does not the righteousness which was acquired on the cross by the atoning blood of the Lamb, cover the sins of the one as well as of the other? Does the Holy Spirit which changes the hearts of all in whom he dwells into the temples of the Holy Ghost, make any distinction of colour? Ought we not to exclaim now with the primitive Christians, "By one spirit are we all baptized into one body, whether we be bond or free?" (1 Cor. xii. 13.) "There is neither bond nor free, but Christ is all and in all," (Col. iii. 11). Such being the teaching of the Scriptures, do you not think with us, beloved brethren, that these principles suppress the spirit of slavery, and only leave its name and appearance. Do you not believe that since God, our common Father, bestows the tender sympathies of his love equally upon the slave and the free, we their brethren cannot refuse the precious boon of liberty to those who are deprived of it? If Christ has made them free, shall not *we* free them also? Christianity in general did not lay violent or imprudent hands on civil institutions, but spread its principles everywhere, and gave precepts to all men, the application of which was gradually to bring about the suppression of all abuses.

These considerations are important; but, we repeat, what particularly induces us to make an appeal to your consciences, is the system of laws, manifestly opposed to the precepts of Christianity, with which several of your States have been obliged to burden their legislation, in order to maintain slavery in the midst of you. It is not needful to enumerate these laws; we know them from official documents published in Europe, and which have caused both astonishment and grief to the friends of religion, morality and liberty. We are aware these laws do not exist in a good many of your States; we know that, with the exception of one or two laws, legislation on slavery is local, instituted in their sovereign power by those States alone which practice slavery. But that in no way prevents us from freely expressing the sentiments which animate us, either to just and moderate men, who doubtless are to be found in abundance in the Southern States, or to all the Christians of the American Union.

If we mistake not, there are three classes of opinions and of persons in the United States, as to the present subject; one is decidedly against slavery, the other is decidedly in its favour; but there is a medium class which hesitates, and we think the moment has arrived when all those who belonged to that class ought to decide before God and their conscience, wisely, but with courage and firmness. Between Christianity on one side, and utilitarianism on the other, we do not think that Christians should hesitate.

The two great features which characterize the United States, and which form the essence of your people, are they not, honoured friends—the Gospel and Liberty? And are you not called upon both to enjoy these two blessings for yourselves, and to testify to others how happy are those nations who possess them, and thus to be the means of spreading them in the world? Now, it is precisely the Gospel and Liberty which are implicated in this question. The maintenance of slavery might hinder the growth of these two great principles. The most eminent writers have shown that if slavery may be excused in despotic States, it is in conflict with the essence of Democracy, and that if it is more or less natural amidst Mohammedans and Pagans, it is impossible to justify it amongst Christians, and above all amongst Protestant. Yes, it is now in your power, dear American friends, to render the most brilliant homage, the most signal service, to the cause of the Gospel, of Protestantism and of true liberty. Will you hesitate?

How often we have mourned to see Roman Catholics and partisans of arbitrary governments triumph in pointing to the existence of slavery in the United States! How often have we been tempted to exclaim, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice" (2 Sam. i. 20).

Dear brethren, listen to these voices, which come from a far distant land at the foot of the Alps, from the town of the Reformation, and are raised in concert with those in France and other countries. We would entreat you by the most precious interests; in the name of the prosperity of the Union, of the peace, of the glory of your country; in the name of the cause of true liberty; and, above all, of the holy and great cause of Christianity, to do all in your power, with an unflinching fidelity, to bring about the suppression of slavery and the establishment of social liberty in your country. Let it be done with wisdom, with kindness, with justice, without disturbing the public peace, but, notwithstanding, as promptly and as universally as possible.

Should this step offend you, dear brethren, we pray you to forgive us. We conjure you to bear with us. We say with St. Paul to the Corinthians, "If we are foolish, it is for the love of you;" it is, we believe, for the glory of Jesus Christ; it is because we thought that God had called us to do so in a special manner.

We live in solemn times. A new era is dawning on this question, not only in your country but in the whole civilized world. Universal attention is aroused. Everywhere public opinion pronounces with decision on this subject. The time is certainly come when America must give satisfaction to the claims of Christianity. We know that it is not easy to find the means of attaining that end. There will be many shoals and difficulties, but we know that your people have more courage than any others to surmount all these obstacles, and that the Lord will give the victory to those who are on his side. Let nothing stop your progress; combat slavery in the spirit of the Gospel and not in a mere worldly spirit. Seek, above all, the means of attaining this excellent end in a spirit of prayer. Look to the Word of God, to the spirit of Christianity, to the requirements of morality and liberty, and to Jesus the Redeemer, and thus go forward in the Lord's name. May God be your strength in this great, salutary, just and Christian work. Let us assure you that such shall be our constant prayer!

The grace of our Lord Jesus Christ be with you all, Amen!

MERLE D'AUBIGNE, D.D., President de l'Ecole de Theologie et Vice-President de la Soc. Evan.
L. GAUSSEN, D.D., Professeur de l'Ecole de Theologie et Membre des Comites de la Soc. Evan.
H. LAHARPE, Professeur de l'Ecole de Theologie et Membre du Comite de la Soc. Evan.
C. MALAN, D.D., Pasteur de l'Eglise du Temoignage.
H. TRONCHIN, Colonel federal et President du Comite Italien.
ADRIEN NAVILLE, President du Comite de l'Alliance evangelique et du Comite d'Evangelisation de la Soc. Evan.
LS. BROCHER, President du Presbytere de l'Eglise Evan.
Dr. D'ESPINE, Vice-President du Presbytere de l'Eglise Evan.
Dr. LOMBARD, Pice-President du Presbytere de l'Eglise Evan.
EMILE DEMOLE, Pasteur, Membre du Presbytere.
S. PILET, Professeur de l'Ecole de Theologie et Pasteur de l'Eglise Evan.
E. BINDER, Professeur de l'Ecole de Theologie.
A. LE FORT, Tresorier de la Soc. Evan.
Dr. PANCHUAD, Membre du Comite de la Soc. Evan.
C. CREMIEUX, President du Comite de Colportage de la Soc. Evan. et Acien.
E. CRAMER, Membre du Comite de la Soc. Evan. et Diacre.
WM. TURRETTINI, Membre du Comite de la Soc. Evan.
FR. DE MORSIER, Membre du Comite de la Soc. Evan. et du Comite des Missions.
G. NAVILLE, Membre du Comite de la Soc. Evan.
H. SERMENT, Avocat, Membre du Comite de la Soc. Evan.
CH. HANN, Membre du Comite de la Soc. Evan.
F. CRAMER, Membre du Comite de la Soc. Evan.
E. GAUTIER, Major fed. Membre du Comite de la Soc. Evan.
CHARLES BARDE, Pasteur, President du Comite des Missions.
H. LASSERRE, Secretaire de la Soc. des Missions et Membre du Comite de la Soc. Evan.
COULIN, Pasteur, Membre du Comite des Missions.
ALBERT FREUNDLER, Ministre, Membre du Comite des Missions.
P. F. ANDERSEN, Pasteur de l'Eglise Lutherienne, et Membre du Comite des Missions.
D'ESPINE Pere, Secretaire de la Soc. Biblique de Geneve.
LE COMTE AGENOR DE GASPARIN.
MAXIMILIEN PERROT, President du Comite de l'Union Chretienne des Jeunes Gens.
CH. GALOPIN, Membre du Comite de l'Union Chretienne.
F. BERTHOLET, Pasteur, Membre du Presbytere.
EMILE GUERS, Pasteur, Membre du Presbytere.
TH. LOUILLIER, Pasteur, Membre du Presbytere.
CH. SALADIN, Ancien, de l'Eglise Evan.
E. BIELER, Ancien, de l'Eglise Evan.
A. LOUP, Ancien, de l'Eglise Evan.
T. A. GLARDON, Ancien, de l'Eglise Evan.
H. DANSSE, Diacre, de l'Eglise Evan.
M. BRIQUET, Diacre, de l'Eglise Evan.
T. L. VILLIBOURG, Diacre, de l'Eglise Evan.
L. ZIMMERLI, Diacre, de l'Eglise Evan.
E. MARTINE, Professeur.
PERCEVAL DE LORIOL, Membre du Comite de la Soc. Evan.
WM. REY, Membre du Comite de la Soc. Evan.

HI. MAREY, V. D. M.

I declare the foregoing to be an accurate copy of the signatures of the Presidents, Vice-Presidents and members of the Presbytery of the Evangelical Church, of the Church of the Temoignage, of the Theological College, of the Committee of the Evangelical Society, of the Italian Committee, of the Committee of Missions, of the Committee of the Evangelical Alliance, of the Committee of the Young Men's Christian Association, &c.

J. H. MERLE D'AUBIGNE, D.D.

Geneva, March 31, 1857.

I hereby certify, that the original of the foregoing document, with the autographs of the signers, is in my possession; and that the above is a correct translation of the same. The subscribers have requested me to give to their address "the greatest possible publicity in the United States." It will therefore be sent as far as possible to leading newspapers of all denominations in all parts of the country. If any fail to receive it by mail, they will confer a favour by copying this admirable Christian appeal, of which the subscribers say: "May our humble plea be like the voice of one crying to a whole nation! and may our God give to many to open their hearts to a serious word, and to make their paths straight for the glory of his name, and the good of the dear American people." JOSEPH P. THOMPSON.

New York, April 22, 1857.

THE FOREIGN SLAVE TRADE.

WE publish in another column *The Tribune's* account of the capture of a slaver which attempted to leave this port on the 24th ult. Capt. Rynders, it will be seen, exhibited much zeal and perseverance in enforcing the laws. We presume, however, that Judge Betts will, as usual, find some loophole of escape for the arrested parties. The Fugitive Slave law, as interpreted by the Courts, holds its game with a firm grip, but the statutes against the Foreign slave trade have no teeth that will hold anything.

The extent to which this trade is carried on is absolutely appalling, and of all the countries in the world America is most deeply involved in responsibility for its continuance. Here is a letter from Cuba to *The Tribune*, which ought to make every American citizen hide his head for shame.

HAVANA, April 23, 1857.

The slave trade, owing to the facilities afforded by the authorities, continues almost as brisk as before the treaty for its suppression was made. During this past week two American vessels, the Joseph Brooks of Newport and Robert B. Lawton of Savannah, have been purchased, and the former has already started for the coast. The purchaser of these vessels is the Captain Drinkwater whose name has been mentioned in previous letters in connection with similar speculations. The Brooks is quite a small schooner, but is calculated to bring some 300 slaves. As her whole outfit does not exceed $15,000, if she succeeds in landing her cargo, she will have an enormous profit, at the exorbitant rates at which negroes are anxiously sought after. The Lantern will probably leave here in the latter part of next week. Both vessels are commanded by Americans, whose names have not been given me, but I think they must be mates of other vessels. If they are successful, they will become the owners of the craft, but I hope that orders may be sent to the American squadron on the coast of Africa to keep a sharp lookout both for them and the other American vessels that have preceded them. The dealers are bargaining for two other small vessels now in this port, but I shall not mention their names until the bills of sale have been made out and turned over to their hands. When these facts become known to the inhabitants of the English Colonies, they will naturally urge upon the attention of their Government the necessity of keeping a better watch over this island. Some steps should be taken in the matter, and our Government is greatly remiss in not preventing this abuse of the flag, for it is quite certain that two-thirds of the vessels now on the coast of Africa are American. I was told by parties well informed as to the Cuban slave trade that forty expeditions have been fitted out from this island alone since the 1st of January! If this does not bespeak activity, I don't know what can. John Bull seems an indifferent spectator to the whole proceedings. Probably you would do well to furnish the Abolition Societies in England with copies of *The Tribune* as the surest means of conveying the intelligence to them. I have heard of no recent arrivals of cargoes since the last, which was effected near the Island of Pines, and from which the officers of the Government only captured some ten or twelve weak and infirm women, who had been cruelly abandoned on the beach as incurable and unfit for the market. The whole number, amounting to nearly 500, were marched 150 miles to the estates in the vicinity of Trinidad, where they found ready buyers. A more open and public evidence of utter disregard of treaties and local action on the part of the authorities was never before seen. However, Gen. Concha persists in denying all knowledge of the continued introduction of Africans, and tries to conceal his participation in the profits under the cloak of ignorance.

After the above was in type, intelligence was received from Jamaica (W. I.) of the capture, by H. B. M. ship Arab, of an American schooner, of about 130 tons burden, having on board 373 slaves bound for the coast of Cuba, and carried into St. Ann's Bay, Jamaica. The original number shipped in Africa was 500, 127 *having died during the horrors of the middle passage, in twenty-nine days.* They are mostly young, and their situation when inspected by the citizens of St. Ann's is described as shocking beyond description, being covered with filth and vermin. They were packed into a space of 18 inches upright, upon two decks, and taken up daily in small platoons for fresh air. When the Arab took chase to the schooner, and they saw they must be captured, the captain, his officers, and two favourite slaves took to a shallop to escape, but a shot from a gun-boat sent in pursuit brought them to. The pirate captain says he loses $30,000 by being captured, but bears it well, as he has made several profitable trips before. He would not give his name or that of his vessel. Thirty of the poor wretches were in a dying condition when they arrived at St. Ann's. The coast of Cuba is to be put under strict serveillance by British war vessels for the suppression of the horrid traffic. We shall publish a full account of this exciting capture in our next.

PERSONAL LIBERTY IN MAINE.

THE idea of State Sovereignty is growing vigorously in the Northern States. Under the inspiration of a generous humanity it will continue to expand, until it snaps asunder the chain by which the people have been so long bound to the car of slavery. It may for a time, on grounds of expediency rather than principle, be qualified by *professions* of allegiance to the Union, but sooner or later it will spurn this ignoble restraint and bid defiance to the Slave Oligarchy in whatever shape it may choose to present itself. As a prophecy of better things to come rather than for any intrinsic value which they possess in themselves, we gladly put on record two statutes recently enacted by the legislative authority of the State of Maine.

AN ACT addition to "An act further to protect personal liberty." *Be it enacted by the Senate and House of Representatives, in Legislature assembled, as follows:*

SECTION 1. When it shall come to the knowledge of any County Attorney that any person has been arrested at any place within his County, and is claimed as a fugitive slave under the provisions of an act of Congress, the said County Attorney shall immediately repair to the place where such person is held in custody, and render him all necessary and legal assistance in making his defence against said claim.

SEC. 2. It shall be the duty of the said County Attorney to summon such witnesses as he shall deem necessary to substantiate such defence, whose fees and all other necessary and legal expense incurred in making such defence shall be paid by the State.

SEC. 3. This act shall take effect from and after its approval by the Governor. [Approved April 14, 1857.]

AN ACT declaring all slaves brought by their masters into this State free, and to punish any attempt to exercise authority over them. *Be it enacted by the Senate and House of Representatives, in Legislature assembled, as follows:*

SECTION 1. Any slave voluntarily brought into this State by his master, or with his knowledge or consent, shall thereby become free; and if restrained of his liberty, he may, on the writ of habeas corpus, be discharged from such restraint; and any attempt by any person to restrain such slave of his liberty, or to exercise the authority of master over him, shall be punished by a fine not exceeding one thousand dollars, or by imprisonment not exceeding one year.

SEC. 2. This act shall take effect on and after its approval by the Governor. [Approved April 15, 1857.]

CLERICAL COMEOUTERS.—Fourteen of the most inveterately pro-slavery and hunker clergymen of New York have withdrawn from the Young Men's Christian Association. Here is their letter of withdrawal.

Wednesday, April 22, 1857.

CHARLES SELDEN, Esq., Acting President, &c.—*Dear Sir:* Please withdraw our names from the records of the New York Young Men's Christian Association, and oblige,

Yours truly,

Gardiner Spring,	George Potts,
Joseph McElroy,	James W. Alexander,
Thomas DeWitt,	M. S. Hutton,
Chas. K. Imbrie,	John Knox,
William Adams,	Wm. B. Crosby,
G. T. Bedell,	Isaac Ferris,
Talbott W. Chambers,	Edward Lathrop.

The valiant signers of this missive, which was expected to have the effect of a moral torpedo, omitted, it will be seen, to give the reason for their request. Whether the omission was the result of haste or of a wholesome sense of shame, we do not know; but the public will be at no loss to divine their motives in taking such a step at the present time. They intended their withdrawal as a rebuke of the Association for presuming to discuss the subject of slavery. Their moral sensibilities do not repel them from an alliance with the traffickers in human flesh, but revolt at once from an association which treats slavery as a sin! In the Church they give the right hand of fellowship to slaveholders without scruple, but their piety compels them to come out and be separate from a body which will not consent to be gagged upon a great question of humanity and Christian morals. Like their prototypes, the Pharisees of Judea, they "strain out a gnat, but swallow a camel."

The Young Men's Christian Association bears its loss, we understand, with remarkable equanimity and cheerfulness. The "torpedo," which was expected to blow the Association completely out of water, has proved to be only a harmless fizzle.

DR. CHEEVER has been constrained to decline the invitation to speak at the approaching anniversary of the American Anti-Slavery Society. Public duties, undertaken before the invitation was received, are so pressing that he cannot command the time necessary to prepare himself to appear upon an occasion of so much importance. We make this announcement with deep regret, for we had earnestly coveted for the members and friends of the American Anti-Slavery Society an opportunity of listening to a preacher whose faithful testimony from the pulpit against wickedness in the high places of the land has won their profound respect and admiration.

THE BROADWAY TABERNACLE, for twenty years past the familiar resort of the public for anniversaries, conventions, lectures, concerts, etc., is henceforth to be known no more forever. It is now in rapid process of demolition, and in a few months its site will be occupied by a splendid marble store. Religious services were held within its walls, for the last time, on Sunday evening, when the Rev. Mr. Thompson, Pastor of the congregation which has worshipped there for many years, delivered an appropriate historical discourse. A great crowd was in attendance, and thousands are said to have been excluded for want of room.

We were not present at these closing services, and our knowledge of what was said and done is derived exclusively from the meager reports of the daily press. It does not appear from these that the preacher took any notice of one important event, which, in the minds of thousands, will always be associated with that edifice. We allude to the mob which, headed by Capt. Rynders, disturbed the anniversary meeting of the American Anti-Slavery Society in 1850. If Mr. Thompson included that event in the reminiscences of the evening, we hope his modesty did not forbid him to take due credit to himself for *his agency in completing the work of Capt. Rynders and his crew*, by persuading the Church of which he is the Pastor to resolve, with as little delay as possible, to exclude from their edifice thereafter the Society whose faithful and uncompromising testimony against the great crime of the age had subjected it to the wrath of the mob. That resolution was ostentatiously proclaimed in the public ear at the very moment when a band of rioters were exulting over their success in breaking up a peaceable assembly, and in face of the alarming fact that the City Government had joined in a conspiracy against the Freedom of Speech. In view of all the circumstances, we do not hesitate to express our deliberate conviction, that the conduct of Mr. Thompson and the Tabernacle Church on that occasion inflicted a severer blow upon the cause of liberty and public order than that of Capt. Rynders and his deluded followers. The latter were the natural representatives of the ruffian spirit which everywhere inflamed the lower strata of society after the enactment of the Fugitive Slave law, and hence our indignation toward them is tempered by the pity which ignorance and degradation must always inspire; but for the former no excuse can be pleaded. They stood before the world the professed opponents of slavery, and were bound by every consideration of honour, public duty and religion to protect and defend the Right of Free Speech. Of that right the American Anti-Slavery Society was then the representative, and hence, however obnoxious to puplic opinion were its peculiar principles and measures, it was, so far as that right was concerned, entitled to the support of all good citizens. It was the purpose of the mob, in disturbing the meeting at the Tabernacle and breaking up the assembly at the Society Library, to drive the Society from the city; and this object they were enabled temporarily to accomplish by the aid and assistance of Mr. Thompson and his Church. The doors of the Tabernacle being barred against the Society, it was impossible, under the circumstances, to procure any other place in the city for the anniversaries of 1851 and 1852. We believe this result was anticipated by Mr. Thompson and those who acted with him, and that they exulted in private over their success in relieving the city for a time of the unwelcome visitation of the "fanatics" and "infidels." Afterwards, however, when the Right of Free Speech had been vindicated, not only without their aid, but in spite of their bad example, they were not unwilling to increase their revenues by opening their doors to the Garrisonian Abolitionists. On several occasions they even proffered the use of the Tabernacle (at times when they couldn't find any other tenant!) for the anniversary of the same Society which they so meanly excluded in 1850–51. They never had the grace, however, to put the Society on the footing it held before the mob, and permit it to enter their edifice *at the time appointed* for its annual meeting.

TESTING VIRGINIA LAW.—The State of Virginia, some time since, enacted a law by which any vessel, being in the waters of that State, and being owned wholly or in part by persons resident out of the State, shall not, if bound to any port north of the Capes of Virginia, proceed on her voyage without submitting to an inspection and taking out a certificate thereof, paying at the same time, we suppose, the inspector's fees. The object of this oppressive statute was to prevent the escape of slaves. That it is opposed to the Constitution of the United States there can be no doubt, and we are glad to perceive that the question is to be brought before the Courts. *The Tribune* says:

"A Captain Baker, a Massachusetts man employed in the Virginia coasting trade for the last twenty-five years, left Norfolk last August without submitting to the search and obtaining the certificate, being ignorant, in fact, as he alleges, of the passage of any such law. On his return his vessel was seized. He declined to pay the penalty demanded under the act, of which he denied the constitutionality, but for the release of the vessel, offered a bond in any amount, and with sufficient surety, to pay any sum that might ultimately be adjudged against him. It seemed, however, that he must wait two months and a half for the sitting of the Court before this proposal could be acted upon. But the Massachusetts captain was not thus to be forced into paying the fine. He still holds out, resolved to test its legality; and a resolve has passed the Senate of Massachusetts, on his petition, appropriating $2,500 to enable him to test the constitutionality of the act.

"If Virginia follows the example of South Carolina on a similar occasion—and she is fast sinking into a mere satellite of South Carolina—she will proceed to pass an act making it a high penal offence to presume to question the constitutionality of the Search law."

HELP FOR KANSAS.—"Byles," in his last letter to *The Tribune*, gives us information of what has been done in Massachusetts in aid of sufferers in Kansas.

"Our great and General Court is settling up its arrears in a hurry, as the manner of such grave bodies is. Whether Kansas is to get the $100,000 which the House has voted is yet uncertain. It has not yet been acted on in the Senate; and if it should pass that ordeal, it is by no means sure that Gov. Gardner will give it the finishing grace of his valuable autograph. A large sum of money, however, has been privately collected, and placed at the disposal of Mr. Brown, usually called of men Old Brown. It is understood that this notorious individual, who has had the misfortune to incur the ill opinion of our fellow-citizens of Missouri that have kindly volunteered to manage the affairs of Kansas, and who is under indictment for treason against their peace and dignity, has been living a retired but active life in this vicinity for some time. He rather expected a call from the Marshal of the District, and was prepared to give him unequivocal manifestations of his appreciation of such official courtesy. It is said that he had so made his arrangements that he could have assured the Marshal and twenty-one of his train of his high consideration in the short space of two minutes, before they could come near enough to offer him their hands. But for some reason or other the Marshal forbore to offer him this mark of attention.

"I do not know the precise sum that has been passed over to this concealed traitor. One person, I have been assured, contributed no less than $7,000. So you will see that there are those hereabouts who show their faith, such as it is, by their works. This money, I believe, is not to be muddled away in relieving the distresses of the present settlers, but to be employed in the evangelization of the Border Ruffians, should they again set their faces Zionward. From the earnest concern which Mr. Brown has manifested for the spiritual welfare of these sinners in times past, it is believed that the dispensation of this missionary fund could not be placed in better hands."

SLAVEHOLDERS IN NORTHERN CHURCHES.—The Chicago *Congregational Herald*, in defending the rule lately adopted by the American Home Missionary Society to withhold aid from slaveholding churches, makes the following statements:

"But it is not true as a matter of fact, that the rule finds an application only in the Southern States. There are not a few Churches at the North which have slaveholding members. Individuals may reside at the North and yet own slaves at the South. If the *Christian Observer* will inquire among the New School Presbyterian Churches in its own city, it will find more than one, perhaps more than twenty cases, of this kind. We have repeatedly heard it affirmed, that there was a slaveholding family even in the church of Albert Barnes, though we have no direct knowledge of the fact. About two years since proof was given to the General Association of Connecticut, that several Churches in that State had each a slaveholding member, and a resolution was unanimously passed expressing grief and calling upon those Churches to exercise discipline. Members of Northern Churches remove to the South and become slaveholders before taking a letter of dismission. Southern church members come to the North to reside, hiring out their slaves or leaving their plantation with an agent, and are received into Northern Churches. Northern church members fall heirs to slave property at the South, and Northern merchants come into possession of slaves as security for business debts. In these and similar ways churches throughout the whole country are liable to become involved in the sin of slaveholding and to come within the range of the rule which is so untruly affirmed to be sectional."

"THEODORE PARKER.—"Byles," in his last letter to *The Tribune*, says:

"Theodore Parker's bodily health, I am sorry to say, is very far from what his friends wish it to be. His case, I should judge, is one that requires an absolute cessation of brain-work of all kinds, which is just the hardest remedy of all for him to take."

From our Cincinnati Correspondent.

Completion of Ohio and Mississippi Railroad—Emancipation in Missouri—Cincinnati Election—Ohio Legislature—Anti Slavery Resolutions—The Home Mission Society and the Presbyterian Church—Progress of the Anti-Slavery Sentiment.

CINCINNATI, April 21, 1857.

THE two great cities of the West, Cincinnati and St. Louis, have at length been placed in direct communication with each other. The last rail was laid down a few days since on the Ohio and Mississippi Railroad, and early in the month of May a joint celebration is to be held by the authorities of both cities in commemoration of the event, at which time the regular freight and passenger trains will commence running through. Our city has of late been visited by an unusual number of railroad officials and agents from the New York and other Eastern railroads, all anxious to secure connections on favourable terms for the purpose of obtaining as large a share as possible of the trade of the West. A continuous line of railroad, such as we have never before had, is now complete from St. Louis to Boston, and its commercial and social importance is obvious to every intelligent mind. And yet more, it will have a *moral influence*, which will be apparent enough in a few years, but which has, perhaps, entered but little into the calculations of capitalists. It will open new facilities for bringing Southern trade to the North and East, and carrying Eastern emigration to the North-West, and will certainly tend to encourage a diffusion of traffic, and manufactures, and interchange of sentiment, and comparison of institutions which men will make as education and intelligence advance. All this will be adverse to the slave system, which likes *stagnation*, and adherence to old ideas and discipline and the indolence of the plantation. It was said, a few years since, that the Pope had forbidden the construction of railroads in his dominions, and the Slave Power, quite as jealous (to say the least) of the march of improvement has as much reason to fear their influence. There may be some drawbacks to this view, but on the whole it will be found true, both in theory and in its practical working.

The tendencies toward freedom in St. Louis are becoming more apparent every day, and the late election of the Emancipation candidate for Mayor is regarded as an indication of it, both in the North and South. There is now most certainly an emancipation party in Missouri, and it will gather strength in despite of Mr. Benton's influence, which is evidently on the wane. Men are governed every year less and less by great names and more by the power of great and self-evident truths, and it is an encouraging sign of the times that it is so. Mr. Benton was in this city a few days since and delivered his oft-repeated lecture on the "State of the Union" before the Mercantile Library Association. It was well attended, most persons going to see and to hear the voice of the distinguished speaker. The comments of the Press, both Democratic and Republican, show that they do not attach much importance to Mr. Benton's opinions, as likely to effect the present position of parties. Men will take their positions in regard to the controlling question of the times without looking up to great men for advice.

In this city, at the election held two weeks since, the Slave Democracy was defeated as far as regards the most important offices. N. W. Thomas, our newly-elected Mayor, and Judge Storer, of the Superior Court, are both Republicans and voted for Fremont. A Union ticket was formed by the Americans and Republicans, a few days before the election, which was partially successful, and would have been completely so had it been before the public at an earlier day. The entire police force of the city has been made up with a new set of men, all opponents of the Slave Democratic party, which has held the reins of the City Government for the past six years. It is a gratifying fact that the Mayoralty of both St. Louis and Cincinnati is filled by gentlemen openly in favour of the restriction and abolition of slavery.

Our State Legislature adjourned last week, having previously passed resolutions denouncing slavery as an evil, inconsistent with the full development of democratic principles, and opposing its extension. These resolutions were the same that have been passed over and over again at the Democratic State Conventions for six or eight years past, and yet, when they came up, all the Democratic members voted against them! They were tended in former years for *effect upon the voters*, who are inclined in this State to go for freedom; but, having opened Kansas and Nebraska to slavery and elected Mr. Buchanan, they care little for their former anti-slavery professions. Among other acts passed was one vesting all churches, burying-grounds and ecclesiastical property in trustees, to be chosen by the congregations or contributors; and in case they fail to appoint trustees, devolving it upon the State to do so. This is to take effect upon the decease of any individual holding such property in his own name, and is aimed, as any one can see, especially at the Roman Catholic Bishops, and will, some time hence, have the effect of taking the control of the Church property out of their hands. Of course they and the so-called Democratic papers will make an outcry against it, but the act is a good one and strictly in accordance with the spirit of our institutions and the *truly* democratic tendencies of the age.

As might have been expected, the Religious Press in the Eastern cities, representing the Presbyterian Church, has taken a decided stand against the recent action of the Board of the Home Mission Society, which virtually amounts to a refusal to give pecuniary aid to Churches tolerating slavery in their communion. The *Christian Herald* of this place approves decidedly the action of the Board, and is sustained thus far by *all* the Presbyteries in the West which have held their meetings this Spring. Most of them approve the action of the Home Mission Board *unanimously*, and the consequence will be a wide difference of opinion on the subject in the next General Assembly, which meets at Cleveland, and an animated and thorough discussion of it. Were the opinion of the New School Presbyterian Church *alone* to be consulted in the matter, there might be action taken which would *compel* the Board to retrace its steps, but the Congregational Churches have a potent voice in the matter, which cannot be disregarded, and which is much more decidedly against slavery. The action of the Board must be regarded as anti-slavery action, and it is avoiding the true issue to denounce it as *disciplinary* and as invading the rights of ecclesiastical bodies. Disbursement of funds by a voluntary Society, upon such terms as it may prescribe, is no more disciplinary than the distribution by an individual of his own money to any object he may select. The funds given to the Home Mission Society are intrusted to the *discretion* of an Executive Committee, which is bound, in good faith, to carry out the wishes of the contributors as far as they can ascertain them. This Committee has become satisfied that a large majority of those contributors are determined not to uphold slavery, and demand the action which has been taken. Of the prevalence of this sentiment they have the best means of judging from an extensive correspondence with their constituents, and it is not likely, conservative and cautious men as they are known to be, that they have mistaken or made a step materially in advance of the sentiment of the Churches. Their action should be taken as an indication of the advance of the anti-slavery spirit of the age, and be sustained by every friend of freedom and true religion.

Yours, P.

SOUTHERN PRESBYTERIANISM.—A fresh illustration of slaveholding piety and morals is furnished in the Letter from the Rev. Dr. Ross, of Alabama, to the Rev. Albert Barnes, which will be found on the first page. The letter is the first of a series addressed to Mr. Barnes in reply to his recent work on "The Church and Slavery." We cannot publish them all, but we will endeavour to make room next week for the one in which Dr. Ross gives a South-side view of the Golden Rule. If the author had assailed the orthodox doctrine of the Trinity or of Total Depravity, he would be at once arraigned and silenced; but the attempt to justify from the Bible a system which makes merchandise of humanity will in no degree impair his standing as a New School Doctor of Divinity. He will no doubt hold a seat in the next General Assembly as he did in the last, and Northern Presbyterians will treat him not as an offender, but as a brother beloved.

On one point Dr. Ross speaks the truth. He tells us, in effect, that the milk-and-water anti-slavery resolutions of the New School Assembly, which Mr. Barnes and others are constantly parading before the public as proofs that their Church is earnestly hostile to slavery, were passed for "Buncombe," while the *actions* of the Church are in favour of slavery. "You (Mr. Barnes) have the *stultified abstractions* of the New School Presbyterian Church, while I have its common sense. You have its *Delphic words*. I have its ACTIONS." Bating the "common sense," this is exactly true.

THE AMERICAN ABOLITION SOCIETY, we observe, is to hold a public meeting at the City Assembly Rooms, 448 Broadway, on Thursday, May 14th, at 10 o'clock, a. m. The speakers announced are President Beriah Green, William Goodell, Frederick Douglass and Rev. Henry H. Garnet.

NEW PUBLICATIONS.

THEOLOGY IN AMERICA: A Sermon, delivered on Sunday evening, March 15, 1857, in the Division street Church, Albany. By A. D. MAYO, Minister of the Society.

THE subject of this discourse lies out of the domain of a journal like ours, which seeks in good faith to win the coöperation in a great enterprise of humanity of men of every phase of theological opinion, and is therefore bound in honour to take no part in controversies which divide the religious sects. We may say, however, without transcending our proper bounds, that Mr. Mayo has stated with great clearness and force the grounds upon which he anticipates the development, sooner or later, in America, of a system of theology in better accordance with the teachings of Jesus, more competent to deal with the great facts of our national life, and more consistent with the fundamental principles which underlie our social and political institutions, than anything thus far offered in the creed or constitution of any of our numerous sects. "The churches," says Mr. M., "which now represent the popular theology of the United States are chiefly a growth from seeds planted by the early settlers of the country. Their doctrines and discipline came down in regular line of descent from an European ancestry; and instead of springing out of, and representing, the genius of our country, have only reluctantly yielded to occasional modifications which were absolutely demanded by their position." "This theology is, in no essential respect, the account of the great facts of life, that the American people, developing into their national character, would give. It is a system that naturally arose fourteen centuries ago, and, doubtless, was the best description that the cultivated mind of Europe could give of the gospel of Jesus Christ, during successive centuries of despotism and darkness. It is an outgrowth of another state of society, and of other habits of thought and life than those which prevail in our day." The only reason that 30,000 churches in America are founded on it is, that the American people have not yet investigated theology as they have investigated business and education, and formed independent opinions expressive of their real faith; but are content to accept the present church as a convenient social arrangement, pleasant in many of its associations, respectable in its deportment, and inclosing within its walls much of the genuine piety and philanthropy of the land. The American popular church is but a way-station, where the mass is glad to be refreshed, and grateful for polite attentions; well enough until the whistle sounds and the cry, 'All aboard!' leaves it tenantless."

Mr. Mayo finds the indication of the approach of a better church in the restless condition of the popular theology in the growth of Congregationalism, which emancipates the churches from the anti-republican central organizations that now hold so many of them in bondage, and in the progress of Transcendentalism, Reform and Spiritualism. Transcendentalism he regards as simply the American cultivated rendering of the words of Jesus, "The kingdom of heaven is within you"—a protest against the banishment of God from nature and the soul; an assertion that the Deity lives in America as he did in Palestine, and underlies our consciousness as surely as that of Moses and and Isaiah. In the Reform movement he beholds the dawn of a grand, religious idea, the application of religion to life. "This movement," he says, "is mightily shaking the American church; severing great ecclesiastical bodies, rending churches, depopulating fashionably furnished temples, and every year coming up with increased assurance to demand of the popular theology an account of its stewardship. A portion of the churches have welcomed it and will be saved by their wisdom; but woe to the sect or church that sets its face against it." "Doubtless it is partial in philosophy and coarse in manners; but it is bound to see religion applied to the every day life of the nation," &c. Spiritualism Mr. M. regards as "a natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus"—its "outbreak of mingled fanaticism and piety" a natural recoil from the materialism of the popular church.

This will be deemed rank heresy by some and welcomed as gospel truth by others. Let every one be fully persuaded in his own mind. Whether right or wrong in his main argument, his discourse bears evidence of great sincerity and earnestness and is pervaded by a philanthropic spirit. The church whose coming he so confidently anticipates is to make no compromise with oppression. "Give us," he exultingly says, "another quarter of a century to erect our batteries and bring our great guns into place, and we will rake the continent with a fire that will make the most obscure plantation, yea, the remotest everglade, too hot to hold a trader in the souls of men."

HOUSEHOLD WORDS (American Reprint) *for May*.—Contents: Stores for the First of April; Chip—Hovelling; A Journey Due North—the Black People; Song of an Exile; The Dead Secret, chapters 12–15; Many Needles in One Housewife; Perfumes; The Preparatory Art; Little Commissions; Across Country; The Himalaya Club; A Whale in Whitechapel; The Midnight Boat; The Humble Confession of a Tenor; Jemima Court-House; The Collier at Home; How the Avalanche Comes Down at Bereges; A Vision of a Studious Man; Chip—a Puzzling Gazetteer; Bashi Bazouks. Dix & Edwards, 321 Broadway.

LITTELL'S LIVING AGE, No 675, is filled with interesting matter, from the *Encyclopedia Brittannica, Dublin University Magazine, Household Words, National Magazine, Chambers's Journal*, etc. 343 Broadway.

THE SUPREME COURT OF OHIO AND THE DRED SCOTT DECISION.—A correspondent of the Pittsburgh *Gazette*, writing from Mansfield, Ohio, says:

"Apropos of the Dred Scott decision, I learn from *confidential sources* that there is now pending in the Supreme Court of Ohio, a case from Clermont County, involving all the principle points of Judge Taney's decision. The case will be decided in a short time; in what way you can guess—four of the five judges being radical Republicans. All I can say *now* upon this point is, *look out for thunder.*"

THE GENEVA REMONSTRANCE.—We regret to see that the otherwise excellent Remonstrance from the Evangelical Christians of Geneva, Switzerland (which the courtesy of *The Independent* permits us to publish in our present issue), is marred by the preposterous concession that in the New Testament "Christian masters are not prohibited from having slaves," and that "there are Christians in the United States who possess slaves." This concession cuts the very sinews of the argument, and leads inevitably to most fatal results.

Summary.

Nathaniel Banks, father of the Speaker of the National House of Representatives, died at his residence at Waltham, Mass., on the 23d ult., at the age of sixty-four years.

SLAVERY AND PROPERTY.—Since the inauguration of the movement in Missouri in favour of emancipation, the value of real estate in St. Louis, it is stated, has greatly and rapidly advanced.

It seems that the celebrated Rammohun Roy, of India, left a talented son, a great lawyer, who is so beset with clients, that his practice brings him 5,000 Rupees a month. His name is Baboo Ramafrusad Roy.

We learn that the family of the late lamented Dr. Kane have commissioned Mr. Thomas Hicks to paint his portrait, as well as that of Judge Kane, his father. The latter is to be full length; the size of the former, is, we believe, left to the judgment of the artist.

The *European Times* announces that Mr. Charles Mackay is on the eve of paying a visit to the United States and Canada, in order to see with his own eyes the state of society there—to enjoy the magnificent scenery of the Western world, and to observe the practical working of political institutions which excite so much surprise and criticism in the old country.

Neal Dow was a passenger on board the Europa on her last trip out. On arriving at Halifax, he was visited on board the steamer by a deputation of the Temperance people in the town, and, being carried up to the public hall, made them a speech, and then turned his face once more towards Europe.

Hon. Benjamin Tappan, of Steubenville, Ohio, died on Sunday last, at his residence, in his 85th year. He was a decided anti-slavery man, and was in the Senate from 1839 to 1845, being a member of that body when the Texas Treaty was before it. Judge Tappan was a brother of Arthur Tappan, of New York.

Music is a heavenly-bestowed gift to promote social enjoyment, virtuous sentiments, and devotional feeling. Music, as we believe, has undeveloped powers of usefulness. The family, the school, the church, have yet to learn much of the benign influence of this heavenly art.—*Christian Times.*

In one of our Connecticut river villages, a venerable and well known divine, who still flourishes in "that ilk," was called upon by one of the overseers of the poor, who required his services at a funeral. "You need not trouble yourself much," he said, "*I only want a short common sort of a prayer!*" 'Twas "only a pauper."

Mr. Hale, of Carrolton, Miss., had a successful hunt for four runaway negroes on the 9th ult.—two men and two women—but while he was returning home with them in triumph, the negroes made a sudden attack upon him, killed him and concealed his body in the woods. They did not succeed, however, in escaping, but were captured, and will be whipped nearly dead and then hung or burnt.

KENTUCKY SLAVERY.—Thousands of people in Kentucky are damning slavery every day, because it has driven away so many of the best-spirited citizens of the State. All who love to *own* human beings stay in Kentucky, and enjoy, without any remorse of conscience, the benefit of their labour—those who are too humane to *own* their fellows, and too dignified to be negro-catchers, have left the State in disgust—those satisfied with the position of tenants, who, in common, vote according to the will of their landlord, and go on chase after runaway negroes, remain "as happy as Bob," and are, in fact, the "tar and feather" guardians of the barbarous institution of slavery. We want these men who catch negroes and vote slaveholders into office, to look at themselves in the light that their masters view them—very convenient *tools*, and superlatively meaner than the negro.—*Newport (Ky.) News.*

EMIGRATION FROM NORWAY TO CANADA AND THE UNITED STATES.—Information has reached England that upward of 10,000 Norwegians will proceed from Norway to Quebec during the present Summer. Several of those will remain in Canada, but the larger portion will pass on to the North-western States of America. Sir Cusack Roney has left England for Christiana to make arrangements for the transit of these persons from Quebec to their destination, and also to disseminate information with reference to Canada on behalf of the Government.

An effort is being made to raise, by subscription, $50,000 for the establishment of an Asylum for the Medical and Scientific Treatment of Inebriates. Of this sum $32,000 have been subscribed as follows: By the citizens of Buffalo, $2,040; Rochester, $1,100; Albany, $1,040; Syracuse, $1,000; Utica, $720; Lockport, $600; Oswego, $550; Rome, $420; Watertown, $420; Auburn, $320; Binghampton, $340; Albion, $250; Amsterdam, $240.

Horace Mann, whose religious notions when he was in Massachusetts were considered rather loose even by the most liberal of the sects, has approached nearer the popular standard since his transference to the presidency of Antioch College, Ohio, and has now assumed the title of Rev. This has drawn the following *bon mot* from one of his old associates in this State: Why is Horace Mann like the early disciples? Because they were first called Christians at Antioch.—*Worcester Trans.*

The Dallas *Gazette* contains the note of a case in which a woman named Angeline—a free person of colour—was tried for perjury before a Statutory Court, in Alabama, consisting of a Judge of Probate and two Justices of the Peace, convicted and sentenced *to be branded and whipped*. On appeal to the Circuit Court, the branding was remitted, but the whipping confirmed; and, on final appeal to the Supreme Court, both branding and whipping were dispensed with, in consequence of the reversal of the judgments of the inferior courts, and Angeline was discharged.

NEW UNIVERSALIST COLLEGE.—The Legislature of New York has passed a bill appropriating $25,000 to the St. Lawrence (Universalist) University at Canton, in that State, of which the Rev. T. J. Sawyer, D.D., of New York city, has been elected President. The act provides that $12,500 shall be paid in 1857, and the balance in 1858; and that an additional $25,000 shall be raised by the University among its friends before any payment of the appropriation shall be made.

CALLATHUMPIANS.—The Brooklyn *Times* tells of a newly-married couple, who hearing that the Callathumpians were about to visit them, prepared for their entertainment a splendid iced cake, in which ipecac enough had been stirred to give an operative dose to each slice. The Callathumpians same, were invited in, and fed liberally. The doctor of the village laid the foundation for a fine fortune within the next week, and we are informed that it so completely cured the Callathumpians of their musical propensities, that the price of homesteads in the vicinity has gone up twenty-five per cent already.

THE WHOLE ANIMAL.—A wagoner, who passed through this place some time since, on being asked "where he was from?" gave the following answer: "I am from Cow-horn hill at Ox feed ford of Yearling branch, which runs through Calf meadow, and empties into Heifer prong of Steer Creek, near Bullsborough in COWETA County. My name is Stockton—was born on Elk river—brought up in Cattlebury, Kentucky; and I can yoke and break a steer, tame a bull, or chase a buffalo equal to a Prairie hunter, and SKIN any man opposed to Jackson."—*Georgia Athenian, June*, 1828.

IT CUTS TWO WAYS.—The *Journal of Commerce* contends that all the aggressions of slavery are owing to the assaults that Abolitionists have made on that institution?

The same reasoning makes the *Journal of Commerce* itself responsible for the growth of Abolitionism. That journal has spent twenty years of its life in putting down Abolitionists. Suppose they practice what they preach—let the Abolitionists alone, and see if they won't die out.—PETER SMITH.—*Eve. Post.*

"WHAT NEXT?—It is said that Bunyan's allegory of the Pilgrim's Progress is to be dramatised and produced at the Bowery Theatre in New York, in a few days! A company of about twenty juveniles are in training for this novel representation."—*Unitarian Register.*

Why not? If "Uncle Tom's Cabin," with its falsehood and caricatures of truth, may be acted without a word of objection from the moral reformers of our day, why may not the Bowery boys see Christian and Faithful on their way to glory?—*N. Y. Observer.*

One of those tragedies that are not uncommon where the wives of one half the population are subject to the unrestrained passions of the other half, occurred, last week, in Northumberland County, Va. A negro from another plantation visited his wife on the plantation of Thomas H. Gaskins, and learning from her the story of her wrongs made a desperate attack on the master, during which (the coroner's jury said) Mr. Gaskins was reluctantly compelled to shoot the negro dead. The negro belonged to Mrs. Olivia Cole, who claims damages of Gaskins. But to what Court can the widow, robbed of her husband and placed at the brutal disposal of his murderer, appeal?

ANTI SLAVERY CONVENTION.—The Worcester County (South Division) Anti-Slavery Society held a Quarterly Session in this city on Sunday, at Horticultural Hall. In the morning, interesting speeches, in their peculiar vein, were made by Wm. Lloyd Garrison and Stephen S. Foster, and in the afternoon Wendell Phillips made one of his eloquent and powerful addresses.

At the evening session, which was held at Mechanics' Hall, Wendell Phillips spoke again, and made *the* speech of the session to an auditory of some two thousand. Mechanics' Hall is *the* place to hear Wendell Phillips to advantage.—*Worcester (Mass.) Spy, April* 20.

THE DRED SCOTT CASE.—Every day develops some new and revolting effect upon the decision of the majority of the Supreme Court in the Dred Scott case. The last we have noticed is this. The Constitution confers jurisdiction upon the Supreme Court in controversies between "a State or the citizens thereof, and foreign States, citizens or subjects." Negroes, according to Judge Taney, cannot be citizens of the United States. But they certainly can be citizens of foreign States, for instance, of England. And thus a British negro can sue in our United States Courts, while an American free negro, born and bred on our soil, is excluded from the privilege.

VIRGINIA REAL ESTATE OPERATION.—The sky-high born first-family politicians and orators of Virginia delight in denouncing the Yankees, for swindling operations in business, such as selling wooden nutmegs and making patent pills out of Connecticut ginger-bread or negro dough-cake. It appears that they are learning some Yankee traits themselves:

"The Norfolk (Va.) *Argus* says that a Louisiana gentleman is making money fast by purchasing consumptive negroes in Virginia at a nominal price. The planter has a standing order at Norfolk for negroes who have symptoms of consumption."

THE ABOLITIONISTS AT LEOMINSTER.—William Lloyd Garrison and Parker Pillsbury lectured on Slavery, at Leominster, on Fast Day. Disregarding his Excellency's advice, they preached political sermons, from the texts:

"Is not this the Fast I have chosen to loose the bonds of wickedness, and to undo the heavy burdens—to let the oppressed go free, and to break every yoke?"

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift upon the altar; first go and be reconciled to thy brother."

They drew large congregations, whose "private sins" they denounced in their usual sucking-dove-like and non-committal style.—*Boston Traveller.*

COARSE PREACHERS.—People sometimes ridicule, and with too much reason, the coarse fanaticism displayed in the pulpit ministrations of our illiterate preachers. But in this, as in most other demonstrations, Englishmen are far outdone by the lower class of preachers in Roman Catholic countries. We are sure that not the boldest among our Shakers or Muggletonians would have ventured upon the experiment tried the other day in a church in Parma, where the friar attempted to electrify his audience by producing audibly before them the shrieks and groans of the condemned in hell. The effect was terrible, though not exactly in the direction the friar had calculated upon. Several women fainted, it is true; but the male portion of the congregation were only disgusted, and were at no pains to conceal it, for they booted the friar out of the church.—*Christian Times.*

IS IT FREE OR SLAVE?—The Cheraw (S. C.) *Gazette* moots a singular question. Mr. J. P. Smith arrived at Cheraw a few weeks ago from Scotland, with African twins, of whom some little talk has been made. During her stay in Scotland, their mother gave birth to another child, whom she brought home with her. Now the question arises, if that child, born on the soil of Scotland, is bond or free? If born free, how can it be held in slavery here? And was not its introduction in this country a violation of the law prohibiting the foreign slave trade? The mother became free when she entered Scotland, but returning here, she returns to her owners. The remaining question is, can she enslave her child by her own return to servitude?

A writer in the *New York Times* gives the interesting intelligence that Mr. Henry Stevens, of Barnet, Vt., agent of the Smithsonian Institute at Paris, has discovered a collection of four thousand letters, wholly in the handwriting of Dr. Franklin. The writer says:

"A great many of them were written from Plassy, near Paris. It is not generally known that Franklin invented the manifold copying ink and press now in such general mercantile use, whereby a fac simile of each letter is immediately transferred into a book of tissue paper. Franklin kept duplicates taken in this manner, of all his letters, public and private. The prime cost of the collection was £1,000, but Stevens went to the further heavy cost of having the whole of them sorted, repaired, mounted and handsomely bound in Russian leather. They are indexed also."

MORALITY OF THE CENTRAL AFRICANS.—The researches of Rev. Mr. Bowen, just returned from Central Africa, have made known a series of civilized kingdoms there. One of them, Yoruba, contains 2,000,000 of inhabitants. Some of the kingdoms have cities as populous as Philadelphia. So singularly honest are the people, that merchants expose their goods within reach of their customers, affix the price and take no further concern about them. When any one wants the goods he helps himself, and leaves the money in their place. This is almost as incredible here in Christendom as the story of *ice* was to the torridzonian Prince! Can't we bring these people under the benign influence of our Patriarchal Institution? or of our rum-traffic? or of our modern pro-slavery, pro-rum gospel? or at least of our shrewd commercial shaving-mill? Are not the Anglo-Saxons destined to take care of the rest of mankind?—*Practical Christian.*

THE INDIAN TROUBLES in Iowa, Minnesota and Nebraska are very serious, and a general border warfare with the Sioux and Pawnees seem imminent. We give this morning full accounts of the outrages in the Blue Earth country, and around Spirit Lake at the head of Des Moines river. Several families have been murdered, others wounded, and a number of women taken captive by the Sioux. Troops are in pursuit, and the frontier inhabitants are collected in temporary forts, and in a state of starvation. The poor soldiers and forted inhabitants, as well as the Indians, will have a most miserable time of it. In Northern Iowa there has been wholesale slaughter of white settlers by the same savages. At last accounts the troops were in pursuit of the offenders, and peace and safety had been restored to the alarmed residents in the region of Spirit Lake. By way of St. Louis we have a report that great excitement exists at Platte, at the mouth of Nebraska, in consequence of the Pawnee Indians having driven out a number of settlers at Salt Creek. A fight occurred, resulting in the killing of several Indians and one white man. Thirteen Indians were captured. Gen. Thayer, of Omaha City, raised a party of volunteers to protect the settlers.—*Tribune, April* 27.

THE AFFAIR OF MR. WILLIS, a divinity student at Cambridge, who has been suspended by the Faculty of the Theological School, for participation in "spiritualistic" performances, attracted much attention here a fortnight ago, and is now exciting indignation against the Faculty. I have heard accounts of his spiritualistic exploits in Roxbury, Salem, Worcester and Cambridge, as well as in Boston, of a most wonderful character. The case of Mr. Willis came before the Faculty on the complaint of Professor Eustis of the scientific school, who is a violent man, led often by eccentric impulses. He was present at a "gathering" at which Mr. Willis was to perform, and intercepted Willis's leg beneath the table in a position in which he thought it possible that it might be used to tap on a drum on which the "spirits" were expected to beat a tune. He seized him immediately and proclaimed him a cheat. Willis offered to give the Theological Faculty opportunity to test in the most thorough manner the phenomena which he produced, with a view to establishing his honesty. They declined his offer, and have suspended him from the school. I have no doubt, from what I have heard of the case, that both they and Professor Eustis had acted unjustifiably. Prof. Eustis himself, violated the condition on which he was allowed a seat at the table, when he seized Willis's leg. The result of the affair must be that a thorough and scientific examination will be made by competent persons into the nature of the phenomena which are sworn to be produced. Many of our most respectable citizens are determined that such an investigation shall be made, and this case of Mr. Willis has been discussed in all our scientific and literary circles.—*Boston Cor. N. Y. Tribune.*

THE COOLY TRADE.—A late arrival from Cuba brings information that of 1,322 Coolies, comprising four cargoes, designed for that island, four hundred and fifty, or more than *one-third* of the whole number "spoiled" on the passage; and that the total number arrived on the island since April, 1855, is 10,534, died on the voyage, 1,789. Of all the nefarious trades in which man ever engaged, the Cooly trade is among the most horribly revolting. Its barbarities far surpass the horrors of the "middle passage;" and yet those who are most active in its prosecution are citizens of those nations in which we hear the loudest outcries in behalf of humanity and freedom.

It is time that philanthropists (so called) who demand the extirpation of African slavery in this country—even though it should bring down the indiscriminate ruin of the pillars of the American Constitution, Church and Union—it is time that they turned their attention to this fearful and growing evil. The truth uttered by a late number of the California *Chronicle*, in the following paragraph, is but too true:

"We hear of these wretched beings dying on their passage from Canton to Callao of hunger, thirst, and foul disease engendered by close confinement, without air or nutriment, in the holds of ships. We hear of these unfortunates murdering one another in the agony of their suffering; and yet, although the thing is plain and palpable, before our very eyes, the civilized, the Christian world shrugs its shoulders, exclaims 'horrible,' and leaves the helpless creatures to their fate."

In extenuation of the guilt incurred, it is alleged that the parties concerned have a contract with the Coolies; but in effect, the deluded victim is a slave, and not the faintest dawn of hope illumines his dark horizon.—*N. Y. Jour. of Commerce.*

"SPIRITUAL" STATISTICS OF BOSTON AND VICINITY.—It is calculated that there are 25,000 believers in spiritual manifestations in this city alone. About ten thousand are "professors," who publicly avow their faith. They have two places of meeting, which are open every Sunday—at Chapman Hall and the Melodeon. Chapman Hall is generally filled; there the question is discussed by both parties. The Melodeon averages audiences of from 400 to 1,200. Trance speakers usually occupy all the time there. Discussion, however, is invited, but is seldom indulged in. The Spiritualists support two weekly papers. The *New England Spiritualist* has stood its ground for five or six years, and is exclusively devoted to the new belief—chiefly to its philosophical and more abstruse developments. It is edited by Messrs. Newton and Munroe, and circulates about 3,600 copies. The *Banner of Light*, published by Luther Colby & Co., has reached its third number. Its proprietors say they print 12,000 copies. It is more popular in tone and character than its rival, and is less exclusively a "Spiritual" paper. It aspires to be a family journal, as well as an organ of the sect. It devotes two pages to personal "communications from departed spirits," of which we gave a specimen—"from Bill Poole"—a few days ago. They support a church in Chelsea, of which Rev. Mr. Goddard is pastor. They have also occasional services in Cambridgeport and Chelsea. Their literature has as good sale as any other theological works have—the number of volumes and the number of believers, of course, considered. Of Mediums for speaking, rapping, playing, healing, painting and preaching, there is no end, nor the beginning of the end, so far as we can see.—*Boston Traveller.*

GEMS FROM MORMON PREACHERS.—Elder Snow, a bright and shining light of Mormonism, in a sermon lately preached in Great Salt Lake City and reported in the *Deseret News*, the organ of the sect, used a simile which, we venture to say, was entirely original:

"Then, again, I will bring another figure in regard to bringing about and getting this spirit in us, and digging deep that we, in the time of storm, may not be driven off. Place a cucumber in a barrel of vinegar and there is but little effect produced upon it the first hour, nor in the first twelve hours. Examine it and you will find that the effect produced is merely upon the rind, for it requires a longer time to pickle it. A person's being baptized into this church has an effect upon him, but not the effect to pickle him immediately. It does not establish the law of right and of duty in him during the first twelve or twenty-four hours; he must remain in the church, like the cucumber in the vinegar, until he becomes saturated with the right spirit; until he becomes pickled in 'Mormonism,' in the laws of God; we have got to have those things incorporated in our system."

Elder Grant, another eminent preacher, talked to the "Saints" as follows:

"This people are asleep, and I will vouch that there are many of them who do not pray; or if they do, three such prayers 'would freeze hell over,' as a Methodist minister once said. I want you to pray with the Holy Ghost upon you. It is your duty to keep clean. I have given the teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances will permit? The first work of the reformation with some should be to clean away the filth about their premises. How would some like to have President Young visit them and go through their buildings, examine their rooms, bedding, &c.? Many houses stink so bad that a clean man could not live in them, nor hardly breathe in them. Some men were raised in stink and so were their fathers before them. I would not attempt to bless anybody in such places. You may inquire why I talk so. Can you talk in a better style about dirt, nastiness and filth? If you can, I cannot, and at the same time make people feel enough upon the subject to put away their filth and be clean. If you want me to speak smoother, do better and keep cleaner. Were I to talk about God, Heaven, angels, or anything good, I could talk in a more refined style, but I have to talk about things as they do exist among us.

"Some people wish to have me shut my mouth, and to have President Young talk. But, thank God, they cannot shut my mouth. I now want to tell you of another fault there is among some of the people; they want to hear a new man preach and teach, and do not wish to hear the bishop of their own ward. I understand that to-night, while we have a meeting here, there must be a party got up in this same ward. I would see them in Tophet, before I would allow it. There are many of the seventies who are spiritually dead and damned and so are many of the elders. Many of the presidents of quorums are like a pipe which needs to be burnt out before it is fit to be used. It is the same with many of the high priests and others. I pray God that this people may rise up and get the Holy Ghost, and wake up and live their religion, which I ask in the name of Jesus Christ. Amen."

A STATEMENT OF FACTS.—*To whom it may Concern.*—The public attention has recently been attracted by the alleged powers, as a "medium," of Mr. F. L. H. Willis, of Cambridge, and by the singular proceedings connected with his "suspension" from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts, I wish to state some phenomena, observed by me, during two evenings spent with him, at a private residence in this city.

There were from nine to twelve persons present, all, except Mr. Willis, being respectable citizens of this place, including one of our most experienced physicians. We sat around a long dining-table. The room was not brilliantly, but sufficiently lighted, so that every movement of every person could be distinctly watched—and I, at least, watched them very closely.

I shall omit the details of the phenomena, and give only the general heads.

1. The musical instruments which had been previously placed, by the company, beneath the table—a guitar, a small drum, an accordeon, and two bells—were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. During this proceeding, the whole table was several times raised, and one slab of it (being an extension-table), was lifted altogether from its support, and vibrated in the air, without contact of hands.

2. The accordeon was raised into Mr. Willis's lap, and, being held by him, *with one hand*, between his knees, was played very skillfully, and executed a variety of tunes, selected by us—and even in answer to the alleged *mental* requests of some of the company, though not mine. Excellent imitations of the oboe, violincello, and double bass were also given. It is well known that the accordeon requires, in playing, the use of two hands.

3. Upon our extinguishing the lamps, for the sake of experiment, faint lights appeared upon the table, near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air, with a more rapid motion, like fire-flies. Upon my obtaining and opening a phial of phosphorus, the lights increased in intensity, gradually diminishing, when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

4. The room being still dark, the accordeon was held on the table, by Mr. Willis, and as it played, in the manner before described, faint lights flickered around the keys of the instrument. During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

5. The room being again lighted, I proceeded to try some closer experiments. Taking the accordeon in my own hand, between my knees, and guarding, with my feet, against the possibility of contact, I found, to my surprise, that the other end was seized by an invisible force, and the different keys audibly handled, producing at last musical sounds, but quite imperfectly. Before long, however, it was pulled away from me with very great force, and dropped on the floor. Others afterward took the instrument, but it was played in no other hands. I may add that I simply held it by the end, with one hand, and that I have no knowledge of the instrument; also, that the hands of the company were upon the table, and that I was beyond the reach of Mr. Willis's person.

6. Looking under the table while the guitar was playing, I saw with perfect distinctness, the instrument, laying on its back, untouched by any hand, but with faint flickerings of lights playing over the strings. I could also see the feet of the person nearest it, and that they were not in contact with it—while Mr. Willis was entirely out of its reach. No other person looked under the table, I believe, nor did I mention these observations till the phenomena had ceased, for I did not wish, at the time, to share my investigations with any one.

7. The guitar was moved slowly along, by some force, to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such a position as to guard the instrument from possibility of contact. Every song I sung was accompanied accurately and gracefully on the guitar; with a constantly increasing facility of adaptation. The best accompaniment of all was finally played, to a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America beside myself. I cannot myself play the guitar, but I have heard it played a good deal, and I *know* that the accompaniment was an extraordinary thing, apart from the mystery of its origin. I *know* that I was beyond the reach of any part of Mr. Willis's person, and that it was physically impossible for any one to touch the instrument, without my detecting it.

8. During all these various phenomena, I felt repeatedly a delicate grasp upon my feet, precisely resembling that of a hand, with distinct fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electric sensation, as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterwards, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr. Willis.

I might make these statements still more wonderful, by going more into detail, but have probably gone so far already beyond the credulity of my readers, that I had better stop. If any refuse to believe these facts, on my testimony, I can only say, that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself, farther, that I have been all my life a student of the natural sciences, and have earned by this time, some confidence in the carefulness of my own observations, and the accuracy of my own senses.

The question of the "spiritual" origin is not now raised: it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these phenomena, which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture. And, when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons, in various places, for several years back, I am disposed humbly to remember the maxim, attributed to Arago, "He is a rash man, who, outside of pure mathematics, pronounces the word *impossible*." THOMAS WENTWORTH HIGGINSON.

Worcester, ss. April 15, 1857—Subscribed and sworn to before me, HENRY CHAPIN, Justice of the Peace.

MARRIED.

CHEEVER—TYLER.—On Monday, April 27, in the Congregational Meeting-house, at Jewitt City, Conn., by the Rev. T. L. Shipman, the Rev. Henry T. Cheever, Pastor of the Congregational Church, and Miss Jane Tyler, daughter of the late Lucius Tyler, M.D., of Jewett City.

PENNOCK—CALDWELL.—In Locke, Cayuga County, N. Y., February 8th, by the bride's father, at his residence, Barclay Pennock, of Kennett Square, Pa., to Lydia A. Caldwell, daughter of Eld. A. Caldwell.

DIED.

PENNOCK.—Of consumption, at the residence of her father, April 13th, Lydia A. C. Pennock, wife of Barclay Pennock, and daughter of Eld. A. Caldwell.

JAY.—In this city, on Sunday morning, April 26, Augusta, wife of William Jay, of Bedford, and daughter of the late John McVickar.

WILKINSON.—In Syracuse, on the 21st ult., of scarlet fever, Madgie May, the only child of Mr. Alfred and Mrs. Charlotte May Wilkinson. Aged 19 months.

Special Notices.

☞ RELIGIOUS NOTICE.—WM. H. HOISINGTON, known in New York State as the Blind Preacher, will attend the regular meeting at Longwood on First day morning, the tenth of 5th month, and deliver a lecture in the afternoon at 2 o'clock.

☞ PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS.—The undersigned, a Committee appointed for that purpose, hereby give notice, that the FIFTH YEARLY MEETING OF THE PROGRESSIVE FRIENDS OF PENNSYLVANIA will convene in the Longwood meeting-house, Chester County, on FIRST DAY, the 17th of Fifth month, 1857, at 10 o'clock, a. m., and continue its sessions, probably, for three successive days.

The distinguishing peculiarity of this Religious Society is, that, not being founded upon a creed, it invites the co-operation of every friend of Truth, Humanity, and Progress, without regard to sectarian or theological distinctions.

Communications for the Meeting may be addressed to JOSEPH A. DUGDALE, Hamorton, Chester Co., Pa., or to OLIVER JOHNSON, Anti-Slavery Office, New York.

Longwood meeting-house is one mile west of Hamorton, on the road leading to Kennett Square. Strangers are informed that a daily mail-coach runs to the latter place from Wilmington, Del., passing directly by the meeting-house. The distance from Wilmington to Longwood is 13 miles. Between Philadelphia and Wilmington there is daily communication both by Railroad and Steamboat.

If any persons wish for conveyance to Longwood from Wilmington, on the day previous to the Yearly Meeting, Thomas Garrett, of the latter place, will make provision for them, on reasonable terms, if written to in season.

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DEFENCE OF THEODORE PARKER, prepared for his Trial before the United States Circuit Court at Boston, April 3, 1855, for the "Misdemeanour" of a speech in Faneuil Hall against Kidnapping, immediately before the Rendition of Anthony Burns. For sale at the Anti-Slavery Office, No. 138 Nassau street (over the Times office). Retail, $1; the usual discount to the trade.

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Miscellaneous Department.

THE DEAD SECRET.

CHAPTER THE FOURTEENTH. INSIDE THE HOUSE.

MRS. PENTREATH'S surprise at seeing a lady through the window was doubled by her amazement at seeing a gentleman, when she opened the door. Waiting close to the bell-handle, after he had rung, instead of rejoining his niece on the step, Uncle Joseph stood near enough to the house to be out of the range of view from Mrs. Pentreath's window. To the housekeeper's excited imagination, he appeared on the threshold with the suddenness of an apparition—the apparition of a little rosy-faced old gentleman, smiling, bowing, and taking off his hat with a superb flourish of politeness, which had something quite superhuman in the sweep and the dexterity of it.

"How do you do? We have come to see the house," said Uncle Joseph, trying his infallible expedient for gaining admission, the instant the door was opened.

Mrs. Pentreath was struck speechless. Who was this familiar old gentleman with the foreign accent and the fantastic bow? and what did he mean by talking to her as if she was his intimate friend? Mrs. Frankland's letter said not so much, from beginning to end, as one word about him.

"How do you do? We have come to see the house," repeated Uncle Joseph, giving his irresistible form of salutation the benefit of a second trial.

"So you said just now, sir," remarked Mrs. Pentreath, recovering self-possession enough to use her tongue in her own defence. "Does the lady," she continued, looking down over the old man's shoulder at the step on which his niece was standing; "does the lady wish to see the house too?"

Sarah's gently-spoken reply in the affirmative, short as it was, convinced the housekeeper that the woman described in Mrs. Frankland's letter really and truly stood before her. Besides the neat, quiet dress, there was now the softly-toned voice, and, when she looked up for a moment, there were the timid eyes also to identify her by! In relation to this one of the two strangers, Mrs. Pentreath, however agitated and surprised she might be, could no longer feel any uncertainty about the course she ought to adopt. But in relation to the other visitor, the incomprehensible old foreigner, she was beset by the most bewildering doubts. Would it be safest to hold to the letter of Mrs. Frankland's instructions, and ask him to wait outside while the lady was being shown over the house? or would it be best to act on her own responsibility and to risk giving him admission as well as his companion? This was a difficult point to decide, and therefore one which it was necessary to submit to the superior sagacity of Mr. Munder.

"Will you step in for a moment, and wait here while I speak to the steward," said Mrs. Pentreath, pointedly neglecting to notice the familiar old foreigner, and addressing herself straight through him to the lady on the steps below.

"Thank you very much," said Uncle Joseph, smiling and bowing, impervious to rebuke. "What did I tell you?" he whispered triumphantly to his niece, as she passed him on her way into the house.

Mrs. Pentreath's first impulse was to go down-stairs at once, and speak to Mr. Munder. But a timely recollection of that part of Mrs. Frankland's letter which enjoined her not to lose sight of the lady in the quiet dress, brought her to a stand-still the next moment. She was the more easily recalled to a remembrance of this particular injunction, by a curious alteration in the conduct of the lady herself, who seemed to lose all her diffidence, and to become surprisingly impatient to lead the way into the interior of the house, the moment she had stepped across the threshold.

"Betsy!" cried Mrs. Pentreath, cautiously calling to the servant after she had only retired a few paces from the visitors. "Betsey! ask Mr. Munder to be so kind as to step this way."

Mr. Munder presented himself with great deliberation, and with a certain dark and lowering dignity in his face. He had been accustomed to be treated with deference, and he was not pleased with the housekeeper for unceremoniously leaving him the moment she heard the ring at the bell, without giving him time to pronounce an opinion on Mrs. Frankland's letter. Accordingly, when Mrs. Pentreath, in a high state of excitement, drew him aside out of hearing, and confided to him, in a whisper, the astounding intelligence that the lady in whom Mr. and Mrs. Frankland were so mysteriously interested, was, at that moment, actually standing before him in the house, he received her communication with an air of the most provoking indifference. It was worse still, when she proceeded to state her difficulties—warily keeping her eye on the two strangers all the while. Appeal as respectfully as she might to Mr. Munder's superior wisdom for guidance, he persisted in listening with a disparaging frown, and ended by irritably contradicting her when she ventured to add, in conclusion, that her own ideas inclined her to assume no responsibility, and to beg the foreign gentleman to wait outside while the lady, in conformity with Mrs. Frankland's instructions, was being shown over the house.

"Such may be your opinion, ma'am," said Mr. Munder severely. "It is not mine."

The housekeeper looked aghast. "Perhaps," she suggested deferentially, "you think that the foreign old gentleman would be likely to insist on going over the house with the lady?"

"Of course, I think so," said Mr. Munder. (He had thought nothing of the sort; his only idea just then being the idea of asserting his own supremacy by setting himself steadily in opposition to any preconceived arrangements of Mrs. Pentreath.)

"Then you would take the responsibility of showing them both over the house, seeing that they have both come to the door together?" asked the housekeeper.

"Of course, I would," answered the steward, with the marvellous promptitude of resolution which distinguishes all superior men.

"Well, Mr. Munder, I am always glad to be guided by your opinion, and I will be guided by it now," said Mrs. Pentreath. "But, as there will be two people to look after—for I would not trust the foreigner out of sight on any consideration whatever—I must really beg you to share the trouble of showing them over the house along with me. I am so excited and nervous, that I don't feel as if I had all my wits about me—I never was placed in such a position as this before—I am in the midst of mysteries that I don't understand—and, in short, if I can't count on your assistance, I won't answer for it that I shall not make some mistake. I should be very sorry to make a mistake, not only on my own account, but"—— Here the housekeeper stopped, and looked hard at Mr. Munder.

"Go on, ma'am," said Mr. Munder, with cruel composure.

"Not only on my own account," resumed Mrs. Pentreath, demurely, "but on yours; for Mrs. Frankland's letter certainly casts the responsibility of conducting this delicate business on your shoulders, as well as on mine."

Mr. Munder recoiled a few steps, turned red, opened his lips indignantly, hesitated, and closed them again. He was fairly caught in a trap of his own setting. He could not retreat from the responsibility of directing the housekeeper's conduct, the moment after he had voluntarily assumed it; and he could not deny that Mrs. Frankland's letter positively and repeatedly referred to him by name. There was only one way of getting out of the difficulty with dignity, and Mr. Munder unblushingly took that way, the moment he had recovered self-possession enough to collect himself for the effort.

"I am perfectly amazed, Mrs. Pentreath," he began, with the gravest dignity. "Yes, I repeat, I am perfectly amazed, that you should think me capable of leaving you to go over the house alone, under such remarkable circumstances as those we are now placed in. No, ma'am! whatever my other faults may be, shrinking from my share of a responsibility is not one of them. I don't require to be reminded of Mrs. Frankland's letter; and—no!—I don't require any apologies. I am quite ready, ma'am—quite ready to show the way up-stairs, whenever you are."

"The sooner the better, Mr. Munder—for there is that audacious old foreigner actually chattering to Betsey now, as if he had known her all his life!"

The assertion was quite true. Uncle Joseph was exercising his gift of familiarity on the maid servant (who had lingered to stare at the strangers, instead of going back to the kitchen), just as he had already exercised it on the old lady passenger in the stage-coach, and on the driver of the pony-chaise, which took his niece and himself to the post-town of Porthgenna. While the housekeeper and the steward were holding their private conference, he was keeping Betsey in ecstacies of suppressed giggling by the odd questions that he asked about the house, and about how she got on with her work in it. His inquiries had naturally led from the south side of the building, by which he and his companion had entered, to the west side, which they were shortly to explore; and, thence, round to the north side, which was forbidden ground to everybody in the house. When Mrs. Pentreath came forward with the steward, she overheard this exchange of question and answer passing between the foreigner and the maid:

"But tell me, Betzi, my dear," said Uncle Joseph. "Why does nobody ever go into these mouldy old rooms?"

"Because there's a ghost in them," answered Betsey, with a burst of laughter, as if a series of haunted rooms and a series of excellent jokes meant precisely the same thing.

"Hold your tongue directly, and go back to the kitchen," cried Mrs. Pentreath, indignantly. "The ignorant people about here," she continued, still pointedly overlooking Uncle Joseph, and addressing herself only to Sarah, "tell absurd stories about some old rooms on the unrepaired side of the house, which have not been inhabited for more than half a century past—absurd stories about a ghost; and my servant is foolish enough to believe them."

"No, I'm not," said Betsey, retiring, under protest, to the lower regions. "I don't believe a word about the ghost—at least, not in the day-time." Adding that important saving clause in a whisper, Betsey unwillingly withdrew from the scene.

Mrs. Pentreath observed with some surprise that the mysterious lady in the quiet dress, turned very pale at the mention of the ghost-story, and made no remark on it whatever. While she was still wondering what this meant, Mr. Munder emerged into dignified prominence, and loftily addressed himself, not to Uncle Joseph and not to Sarah, but to the empty air between them.

"If you wish to see the house," he said, "you will have the goodness to follow me."

With those words, Mr. Munder turned solemnly into the passage that led to the foot of the west staircase; walking with that peculiar slow strut in which all serious-minded English people indulge when they go out to take a little exercise on Sunday. The housekeeper adapting her pace with feminine pliancy to the pace of the steward, walked the national Sabbatarian Polonaise by his side, as if she was out with him for a mouthful of fresh air, between the services.

"As I am a living sinner, this going over the house is like going to a funeral!" whispered Uncle Joseph to his niece. He drew her arm into his, and felt as he did so, that she was trembling.

"What is the matter?" he asked under his breath.

"Uncle! there is something unnatural about the readiness of these people to show us over the house," was the faintly-whispered answer. "What were they talking about, just now, out of her hearing? Why did that woman keep her eyes fixed so constantly on me?"

Before the old man could answer, the housekeeper looked round, and begged, with the severest emphasis, that they would be good enough to follow. In less than another minute they were all standing at the foot of the west staircase.

"Aha!" cried Uncle Joseph, as easy and talkative as ever, even in the presence of Mr. Munder himself. "A fine big house, and a very good staircase."

"We are not accustomed to hear either the house or the staircase spoken of in those terms, sir," said Mr. Munder, resolving to nip the foreigner's familiarity in the bud. "The Guide to West Cornwall, which you would have done well to make yourself acquainted with before you came here, describes Porthgenna Tower as a Mansion, and uses the word Spacious, in speaking of the west staircase. I regret to find, sir, that you have not consulted the Guide Book to West Cornwall."

"And why!" rejoined the unabashed German. "What do I want with a book, when I have got you for my guide? Ah, dear sir, but you are not just to yourself! Is not a living guide like you, who talks and walks about, better for me than dead leaves of print and paper? Ah, no, no! I shall not hear another word—I shall not hear you do any more injustice to yourself." Here Uncle Joseph made another fantastic bow, looked up smiling into the steward's face, and shook his head several times with an air of friendly reproach.

Mr. Munder felt paralyzed. He could not have been treated with more easy and indifferent familiarity if this obscure foreign stranger had been an English duke. He had often heard of the climax of audacity; and here it was visibly and marvellously embodied in one small, elderly individual who did not rise quite five feet from the ground he stood on!

While the steward was swelling with a sense of injury too large for utterance, the housekeeper, followed by Sarah, was slowly ascending the stairs. Uncle Joseph seeing them go up, hastened to join his niece, and Mr. Munder, after waiting a little while on the mat to recover himself, followed the audacious foreigner with the intention of watching his conduct narrowly, and chastising his insolence at the first opportunity with stinging words of rebuke.

The procession up the stairs thus formed, was not, however, closed by the steward: it was further adorned and completed by Betsey, the servant-maid, who stole out of the kitchen to follow the strange visitors over the house, as closely as she could without attracting the notice of Mrs. Pentreath. Betsey had her share of natural human curiosity and love of change. No such event as the arrival of strangers had ever before enlivened the dreary monotony of Porthgenna Tower, within her experience; and she was resolved not to stay alone in the kitchen, while there was a chance of hearing a stray word of the conversation, or catching a chance glimpse of the proceedings among the company up-stairs.

In the meantime, the housekeeper had led the way as far as the first-floor landing, on either side of which the principal room in the west front were situated. Sharpened by fear and suspicion, Sarah's eyes immediately detected the repairs which had been effected in the banisters and stairs of the second flight.

"You have had workmen in the house?" she said quickly to Mrs. Pentreath.

"You mean on the stairs?" returned the housekeeper. "Yes, we have had workmen there."

"And nowhere else?"

"No. But they are wanted in other places badly enough. Even here, on the best side of the house, half the bedrooms up-stairs are hardly fit to sleep in. They were anything but comfortable, as I have heard, even in the late Mrs. Treverton's time; and since she died——"

The housekeeper stopped with a frown, and a look of surprise. The lady in the quiet dress, instead of sustaining the reputation for good manners which had been conferred on her in Mrs. Frankland's letter, was guilty of the unpardonable discourtesy of turning away from Mrs. Pentreath before she had done speaking. Determined not to allow herself to be impertinently silenced in that way, she coldly and distinctly repeated her last words:

"And since Mrs. Treverton died——"

She was interrupted for the second time. The strange lady quickly turning round again, confronted her with a very pale face and a very eagar look, and asked, in the most abrupt manner, an utterly irrelevant question.

"Tell me about that ghost-story," she said. "Do they say it is the ghost of a man, or of a woman?"

"I was speaking of the late Mrs. Treverton," said the housekeeper in her severest tones of reproof, "and not of the ghost-story about the north rooms. You would have known that, if you had done me the favour to listen to what I said."

"I beg your pardon; I beg your pardon a thousand times for seeming inattentive! It struck me just then—or, at least I wanted to know——"

"If you care to know about anything so absurd," said Mrs. Pentreath, mollified by the evident sincerity of the apology that had been offered to her, "the ghost, according to the story, is the ghost of a woman."

The strange lady's face grew whiter than ever; and she turned away once more to the open window on the landing.

"How hot it is!" she said, putting her head out into the air.

"Hot, with a north-east wind!" exclaimed Mrs. Pentreath, in amazement.

Here Uncle Joseph came forward with a polite request to know, when they were going to look over the rooms. For the last few minutes he had been asking all sorts of questions of Mr. Munder; and, having received no answers which were not of the shortest and most ungracious kind, had given up talking to the steward in despair.

Mrs. Pentreath prepared to lead the way into the breakfast-room, library and drawing-room. All three communicated with each other, and each room had a second door opening on a long passage, the entrance to which was on the right hand side of the first-floor landing. Before leading the way into these rooms, the housekeeper touched Sarah on the shoulder to intimate that it was time to be moving on.

"As for the ghost-story," resumed Mrs. Pentreath while she opened the breakfast-room door, "you must apply to the ignorant people who believe in it, if you want to hear it all told. Whether the ghost is an old ghost or a new ghost, and why she is supposed to walk, is more than I can tell you." In spite of the housekeeper's affectation of indifference towards the popular superstition, she had heard enough of the ghost-story to frighten her, though she would not confess it. Inside the house, nobody much less willing to venture into the north rooms alone could in real truth have been found than Mrs. Pentreath herself.

While the housekeeper was drawing up the blinds in the breakfast-parlour, and while Mr. Munder was opening the door that led out of it into the library, Uncle Joseph stole to his niece's side, and spoke a few words of encouragement to her in his quaint, kindly way.

"Courage!" he whispered. "Keep your wits about you, Sarah, and catch your little opportunity whenever you can."

"My thoughts! My thoughts!" she answered in the same low key. "This house rouses them all against me. O, why did I ever venture into it again!"

"You had better look at the view from the window now," said Mrs. Pentreath, after she had drawn up the blind. "It is very much admired."

While affairs were in this stage of progress on the first floor of the house, Betsey, who had been hitherto stealing up by a stair at a time from the hall, and listening with all her ears in the intervals of the ascent, finding that no sound of voices now reached her, bethought herself of returning to the kitchen again, and of looking after the housekeeper's dinner, which was being kept warm by the fire. She descended to the lower regions, wondering what part of the house the strangers would want to see next, and puzzling her brains to find out some excuse for attaching herself to the exploring party.

After the view from the breakfast-room window had been duly contemplated, the library was next entered. In this room, Mrs. Pentreath, having some leisure to look about her, and employing that leisure in observing the conduct of the steward, arrived at the unpleasant conviction that Mr. Munder was by no means to be depended on to assist her in the important business of watching the proceedings of the two strangers. Doubly stimulated to assert his own dignity by the disrespectfully easy manner in which he had been treated by Uncle Joseph, the sole object of Mr. Munder's ambition seemed to be to divest himself as completely as possible of the character of guide, which the unscrupulous foreigner sought to confer on him. He sauntered heavily about the rooms, with the air of a casual visitor, staring out of window, peeping into books on tables, frowning at himself in the chimney-glasses—looking, in short, anywhere but where he ought to look. The housekeeper, exasperated by this affectation of indifference, whispered to him irritably to keep his eye on the foreigner, as it was quite as much as she could do to look after the lady in the quiet dress.

"Very good; very good," said Mr. Munder, with sulky carelessness. "And where are you going to next, ma'am, after we have been in the drawing-room? Back again, through the library, into the breakfast-room? or out at once into the passage? Be good enough to settle which, as you seem to be in the way of settling everything."

"Into the passage, to be sure," answered Mrs. Pentreath, "to show the next three rooms beyond these."

Mr. Munder sauntered out of the library, through the door-way of communication, into the drawing-room, unlocked the door leading into the passage—then, to the great disgust of the housekeeper, strolled to the fireplace and looked at himself in the glass over it, just as attentively as he had looked at himself in the library, hardly a minute before.

"This is the west drawing-room," said Mrs. Pentreath, calling to the visitors. "The carving of the stone chimney-piece," she added, with the mischievous intention of bringing them into the closest proximity to the steward, "is considered the finest thing in the whole apartment."

Driven from the looking-glass by this manœuvre, Mr. Munder provokingly sauntered to the window, and looked out. Sarah, still pale and silent—but with a certain unwonted resoluteness just gathering, as it were, in the lines about her lips—stopped thoughtfully by the chimney-piece, when the housekeeper pointed it out to her. Uncle Joseph, looking all round the room in his discursive manner, spied, in the furthest corner of it from the door that led into the passage, a beautiful maplewood table and cabinet, of a very peculiar pattern. His workman-like enthusiasm was instantly aroused; and he darted across the room to examine the make of the cabinet, closely. The table beneath projected a little way in front of it, and, of all the objects in the world, what should he see reposing on the flat space of the projection, but a magnificent musical-box at least three times the size of his own!

"Aïe! Aïe!! Aïe!!!" cried Uncle Joseph in an ascending scale of admiration, which ended at the very top of his voice. "Open him! set him going! let me hear what he plays!" He stopped for want of words to express his impatience, and drummed with both hands on the lid of the musical-box, in a burst of uncontrollable enthusiasm.

"Mr. Munder!" exclaimed the housekeeper, hurrying across the room in great indignation. "Why don't you look? why don't you stop him? He's breaking open the musical-box. Be quiet, sir! How dare you touch me?"

"Set him going! set him going!" reiterated Uncle Joseph, dropping Mrs Pentreath's arm, which he had seized in his agitation. "Look here! this by my side is a music-box, too! Set him going! Does he play Mozart? He is three times bigger than ever I saw! See! see! this box of mine—this tiny bit of box that looks nothing by the side of yours—it was given to my own brother by the king of all the music-composers that ever lived, by the divine Mozart himself. Set the big box going, and you shall shall hear the little baby-box pipe after! Ah, dear and good madam, if you love me——"

"Sir!!!" exclaimed the housekeeper, reddening with virtuous indignation to the very roots of her hair.

"What do you mean, sir, by addressing such outrageous language as that to a respectable female?" inquired Mr. Munder, approaching to the rescue. "Do you think we want your foreign noises, and your foreign morals, and your foreign profanity here? Yes, sir! profanity! Any man who calls any human individual, whether musical or otherwise, 'divine,' is a profane man. Who are you, you extremely audacious person? Are you an infidel?"

Before Uncle Joseph could say a word in vindication of his principles; before Mr. Munder could relieve himself of any more indignation, they were both startled into momentary silence by an exclamation of alarm from the housekeeper.

"Where is she?" cried Mrs. Pentreath, standing in the middle of the drawing-room, and looking with bewildered eyes all around her.

The lady in the quiet dress had vanished.

She was not in the library, not in the breakfast-room, not in the passage outside. After searching in those three places, the housekeeper came back to Mr. Munder with a look of downright terror in her face, and stood staring at him for a moment, perfectly helpless and perfectly silent. As soon as she recovered herself she turned fiercely on Uncle Joseph.

"Where is she? I insist on knowing what has become of her! You cunning, wicked, impudent old man! where is she?" cried Mr. Pentreath, with no colour in her cheeks, and no mercy in her eyes.

"I suppose, she is looking about the house by herself" said Uncle Joseph. "We shall find her surely as we take our walks through the other rooms." Simple as he was, the old man had, nevertheless, acuteness enough to perceive that he had accidentally rendered the very service to his niece of which she stood in need. If he had been the most artful of mankind, he could have devised no better means of diverting Mrs. Pentreath's attention from Sarah to himself than the very means which he had just used in perfect innocence, at the very moment when his thoughts were farthest away from the real object with which he and his niece had entered the house. "So! so!" thought Uncle Joseph to himself, "while these two angry people were scolding me for nothing, Sarah has slipped away to the room where the letter is. Good! I have only to wait till she comes back, and to let the two angry people go on scolding me as long as they please."

"What are we to do? Mr. Munder! what on earth are we to do?" asked the housekeeper. "We can't waste the precious minutes staring at each other here. This woman must be found. Stop! she asked questions about the stairs—she looked up at the second floor, the moment we got on the landing. Mr. Munder! wait here, and don't let that foreigner out of your sight for a moment. Wait here while I run up and look into the second-floor passage. All the bed-room doors are locked—I defy her to hide herself if she has gone up there." With those words, the housekeeper ran out of the drawing-room, and breathlessly ascended the second flight of stairs.

While Mrs. Pentreath was searching on the west side of the house, Sarah was hurrying, at the top of her speed, along the lonely passages that led to the north rooms.

Terrified into decisive action by the desperate nature of the situation, she had slipped out of the drawing-room into the passage the instant she saw Mrs. Pentreath's back turned on her. Without stopping to think, without attempting to compose himself, she ran down the stairs of the first floor, and made straight for the housekeeper's room. She had no excuses ready, if she had found anybody there, or if she had met anybody on the way. She had formed no plan where to seek for them next, if the keys of the north rooms were not hanging in the place where she still expected to find them. Her mind was lost in confusion, her temples throbbed as if they would burst with the heat at her brain. The one blind, wild, headlong purpose of getting to the Myrtle Room drove her on, gave unnatural swiftness to her trembling feet, unnatural strength to her shaking hands, unnatural courage to her sinking heart.

She ran into the housekeeper's room, without even the ordinary caution of waiting for a moment to listen outside the door. No one was there. One glance at the well-remembered nail in the wall showed her the keys still hanging to it in a bunch, as they had hung in the long past time. She had them in her possession in a moment; and was away again, along the solitary passages that led to the north rooms, threading their turnings and windings as if she had left them but the day before; never pausing to listen or to look behind her, never slackening her speed till she was at the top of the back staircase, and had her hand on the locked door that led into the north half.

As she turned over the bunch to find the first key that was required, she discovered—what her hurry had hitherto prevented her from noticing—the numbered labels which the builder had methodically attached to all the keys, when he had been sent to Porthgenna by Mr. Frankland to survey the house. At the first sight of them, her searching hands paused in their work instantaneously, and she shivered all over, as if a sudden chill had struck her.

If she had been less violently agitated, the discovery of the new labels and the suspicions to which the sight of them instantly gave rise would, in all probability, have checked her further progress. But the confusion of her mind was now too great to allow her to piece together even the veriest fragments of thoughts. Vaguely conscious of a new terror, of a sharpened distrust that doubled and trebled the headlong impatience which had driven her on thus far, she desperately resumed her search through the bunch of keys. One of them had no label; it was larger than the rest—it was the key that fitted the door of communication before which she stood. She turned it in the rusty lock with a strength which, at any other time, she would have been utterly incapable of exerting; she opened the door with a blow of her hand, which burst it away at one stroke from the jambs to which it stuck. Panting for breath, she flew across the forsaken north hall, without stopping for one second to push the door to behind her. The creeping creatures, the noisome house-reptiles that possessed the place, crawled away, shadow-like, on either side of her towards the walls. She never noticed them, never turned away for them. Across the hall, and up the stairs at the end of it, she ran, till she gained the open landing at the top—and there, she suddenly checked herself in front of the first door.

The first door of the long range of rooms that opened on the landing; the door that fronted the topmost of the flight of stairs. She stopped; she looked at it—it was not the door she had come to open; and yet she could not tear herself away from it. Scrawled on the panel in white chalk was the figure—"I." And when she looked down at the bunch of keys in her hands, there was the figure "I.," on a label, answering to it.

She tried to think, to follow out any one of all the thronging suspicions that beset her, to the conclusion at which it might point. The effort was useless; her mind was gone; her bodily senses of seeing and hearing—senses which had now become painfully and incomprehensibly sharpened—seemed to be the sole relics of intelligence that she had left to guide her. She put her hand over her eyes, and waited a little so, and then went on slowly along the landing, looking at the doors.

No. "II.," No. "III.," No. "IV.," traced on the panels in the same white chalk, and answering to the numbered labels on the keys, the figures on which were written in ink. No. "IV." the middle room of the first floor range of eight. She stopped there again, trembling from head to foot. It was the door of the Myrtle Room.

Did the chalked numbers stop there? She looked on, down the landing. No. The four doors remaining were regularly numbered on to "VIII."

She came back again to the door of the Myrtle Room, sought out the key labelled with the figure "IV."—hesitated—and looked back distrustfully over the deserted hall.

The canvases of the old family pictures, which she had seen bulging out from their frames, in the past time when she hid the letter, had, for the most part, rotted away from them now, and lay in great black ragged strips on the floor of the hall. Islands and continents of damp spread like the map of some strange region over the lofty vaulted ceiling. Cobwebs, heavy with dust, hung down in festoons from broken cornices. Dirt stains lay on the stone pavement, like gross reflections of the damp stains on the ceiling. The broad flight of stairs leading up to the open landing before the rooms of the first floor, had sunk down bodily towards one side. The banisters which protected the outer edge of the landing were broken away into ragged gaps. The light of day was stained, the air of heaven was stilled, the sounds of earth were silenced in the north hall.

Silenced? Were *all* sounds silenced? Or was there something stirring that just touched the sense of hearing, that just deepened the dismal stillness, and no more?

Sarah listened, keeping her face still set towards the hall—listened, and heard a faint sound behind her. Was it outside the door on which her back was turned? Or was it inside—in the Myrtle Room?

Inside. With the first conviction of that, all thought, all sensation left her. She forgot the suspicious numbering of the doors; she became insensible to the lapse of time, unconscious of the risk of discovery. All exercise of her other faculties was now merged in the exercise of the one faculty of listening.

It was a still, faint, stealthily-rustling sound; and it moved to and fro at intervals, to and fro softly, now at one end, now at the other of the Myrtle Room. There were moments when it grew suddenly distinct—other moments when it died away in gradations too light to follow. Sometimes it seemed to sweep over the floor at a bound—sometimes it crept with slow, continuous rustlings that just wavered on the verge of absolute silence.

Her feet still rooted to the spot on which she stood, Sarah turned her head slowly, inch by inch, towards the door of the Myrtle Room. A moment before, while she was as yet unconscious of the faint sound moving to and fro within it, she had been drawing her breath heavily and quickly. She might have been dead now, her bosom was so still, her breathing so noiseless. The same mysterious change came over her face which had altered it when the darkness began to gather in the little parlour at Truro. The same fearful look of inquiry which she had then fixed on the vacant corner of the room was in her eyes now, as they slowly turned on the door.

"Mistress!" she whispered. "Am I too late? Are you there before me?"

"The stealthily-rustling sound paused—renewed itself—died away again faintly; away at the lower end of the room.

Her eyes still remaining fixed on the Myrtle Room, strained, and opened wider and wider—opened as if they would look through the very door itself—opened as if they were watching for the opaque wood to turn transparent, and show what was behind it.

"Over the lonesome floor, over the lonesome floor—how light it moves!" she whispered again. "Mistress! does the shroud they buried you in rustle no louder than that?"

The sound stopped again—then suddenly advanced at one stealthy sweep, close to the inside of the door.

If she could have moved at that moment; if she could have looked down to the line of open space between the bottom of the door and the flooring below, when the faintly rustling sound came nearest to her, she might have seen the insignificant cause that produced it lying self-betrayed under the door, partly outside, partly inside, in the shape of a fragment of faded red paper from the wall of the Myrtle Room. Time and damp had loosened the paper all round the apartment. Two or three yards of it had been torn off by the builder, while he was examining the walls—sometimes in large pieces, sometimes in small pieces, just as it happened to come away—and had been thrown down by him on the bare, boarded floor, to become the sport of the wind, whenever it happened to blow through the broken panes of glass in the window. If she had only moved! If she had only looked down for one little second of time! But she was past moving and past looking: the paroxysm of superstitious horror that possessed her, held her still in every limb and every feature. She never started, she uttered no cry, when the rustling noise came nearest. The one outward sign which showed how the terror of its approach shook her to the very soul, expressed itself only in the changed action of her right hand, in which she still held the keys. At the instant when the wind wafted the fragment of paper closest to the door, her fingers lost their power of contraction, and became as nerveless and helpless as if she had fainted. The heavy bunch of keys slipped from her suddenly-loosened grasp, dropped at her side on the outer edge of the landing, rolled off through a gap in the broken banister, and fell on the stone pavement below, with a crash which made the sleeping echoes shriek again, as if they were sentient beings writhing under the torture of sound!

The crash of the falling keys, ringing and ringing again through the stillness, woke her, as it were, to instant consciousness of present events and present perils. She started, staggered backward, and raised both her hands wildly to her head—paused so for a few seconds—then made for the top of the stairs with the purpose of descending into the hall to recover the keys.

Before she had advanced three paces, the shrill sound of a woman's scream came from the door of communication at the opposite end of the hall. The scream was twice repeated at a greater distance off, and was followed by a confused noise of rapidly advancing voices and footsteps.

She staggered desperately a few paces farther, and reached the first of the row of doors that opened on the landing. There Nature sank exhausted: her knees gave way under her—her breath, her sight, her bearing all seemed to fail her together at the same instant—and she dropped down senseless on the floor at the head of the stairs.

The time will come when I shall call the roll of my slaves upon Bunker's Hill.—*Senator Toombs.*

AYE! call the roll of trembling slaves
To crouch beneath their master's will,
Where, sleeping in their honoured graves,
Lie our bold sires at Bunker's hill.

Call loudly! that the winds may speed
The tidings over land and sea
That Southern *justice* has decreed
The end—the death of liberty.

Call! that the heavens may hear our shame
And darken at our coming doom,
Call! that each sable brother's name
May echo round the patriot's tomb.

Call! but no answer shall be heard,
No timid voice in tears reply,
Defiance shall alone be stirred,
And scorn flash out from every eye.

And think ye that a slave can breathe
Upon a spot to Freedom given?
No! by the dead who lie beneath—
By all we hope or dream of heaven;

By all the blood in battle poured,
To save us from a foreign foe,
Down with the traitor's thought abhorred!
And shout in tones of thunder, NO!!

No bondsman's foot shall ever tread
Soil consecrated to the free,
Nor darkly o'er New England's dead
Float the black flag of slavery.

True as our own wild mountain wind,
Or waves that dash our rocky shore,
From every true-born, patriot mind
Rise views of Freedom evermore.

Then let the tyrant slaver dare,
In pride, our blood-bought rights defy;
A people's curse shall fill the air,
And vengeance raise the battle cry.

SPORTS AND RELAXATIONS.—We have read of certain sects which have denounced, indiscriminately, all sports and relaxations; because these, if allowed, will be carried to excess; and of others, which have prescribed by laws the plainest, coarsest dress, because ornament, if in any measure tolerated, would certainly grow up into extravagance and vanity. And is this degrading legislation never to end? Are men never to be trusted to themselves? Is it God's method to hem them in with precise prescriptions? Does Providence leave nothing to individual discretion? Does Providence withhold every privilege which may be abused? Does Cheistianity enjoin an exact, unvarying round of services, because reason and conscience, if allowed to judge of duty, will often be misguided by partiality and passion? How liberal, generous, confiding are nature, Providence and Christianity, in their dealings with men! And when will men learn to exercise towards one another the same liberal and confiding spirit?—*Channing.*

MAN.—The individual is not made for the state so much as the state for the individual. A man is not created for political relations as his highest end, but for indefinite spiritual progress, and is placed in political relations as the means of his progress. The humen soul is greater, more sacred than the state.—*Channing.*

Gleanings from Foreign Publications.

The Duke of Wellington has consented to preside at the approaching anniversary dinner of the Printers' Pension Society.

——In 1847, an Italian lady of Lugano was sitting near a window during a thunderstorm, and perceived the commotion, but felt no injury; but a flower which happened to be in the path of the electric current was perfectly reproduced on her leg, and there it remained permanently.

——M. Alexandre Dumas is now writing letters on the English Elections in the Paris *Presse*. His first letter contains little more than extracts from the placards which met his eye on arriving in London, and nothing whatever to interest an English reader, except, perhaps, that he got out of his cab to inquire of somebody in the street why Christian electors were so earnestly called upon not to vote for Locke, and received an account of the state of the Sunday question which very much astonished him.

——MILTON AND JAMES II.—James II., when Duke of York, made a visit to Milton, out of curiosity. In the course of their conversation, the duke said to the poet, that he thought his blindness was a judgment of Heaven on him, because he had written against Charles I., his (the duke's) father, when the immortal poet replied, "If your highness thinks that misfortunes are indexes of the wrath of Heaven, what must you think of your father's tragical end? I have only lost my *eyes*—he lost his *head*."

——THE SHAKSPEARE BIRTH-HOUSE.—It will startle many to learn that arrangements are in progress for covering with glass, or rather for putting into a huge glass-case, the house in which Shakspeare was born, at Stratford-on-Avon. The houses on both sides have been taken down, and the monument now stands alone. The object of this course is to protect the house against the effects of weather and the further influence of time; we question, however, the taste of the arrangement, and fancy it will be the step from the sublime to the ridiculous.—*London Art Journal.*

——A ROBBER'S REMORSE.—Somebody once robbed the poet Montgomery of an inkstand, presented to him by the ladies of Sheffield. The public execration was so loud that the thief restored the booty with the following note:

"BIRMINGHAM, March, 1812.

"Honoured Sir: When we robbed your house we did not know that you wrote such beautiful verses as you do. I remember my mother told some of them to me when I was a boy. I found what house we robbed by the writing on the inkstand. Honoured sir, I send it back. It was my share of the booty, and I hope you and God will forgive me."

——EFFECT OF MANNER.—"The Duke of Argyle," says Lord Chesterfield, "though the weakest reasoner, was the most pleasing speaker I ever heard in my life. He charmed, he warmed, he forcibly ravished the audience; not by his matter, certainly, but by his manner of delivering it. A most genteel figure, a noble air, an harmonious voice, an elegance of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speakers I ever heard. I was captivated like others; but when I went home, and coolly considered what he had said, stripped of all those ornaments with which he had dressed it, I often found the matter flimsy, the argument weak, and I was convinced of the power of those adventitious concurring circumstances, which it is ignorance of mankind to call trifling."

——JOHN KEPLER—HIS ENTHUSIASM.—When John Kepler discovered, after seventeen years of incessant investigation, the third of his laws, namely, that relating to the connection between the periodic times and the distances of the planets, his delight knew no bounds. "Nothing holds me," said he; "I will indulge in my sacred fury; I will triumph over mankind by the honest confession, that I have stolen the golden vases of the Egyptians, to build up a tabernacle for my God, far away from the confines of Egypt. If you forgive me, I rejoice; if you are angry, I can bear it. The die is cast; the book is written, to be read either now or by posterity, I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer."

——One writer says that now-a-days each trade, each profession, each association, each quackery, has a language and style of composition peculiar to itself. "There is the mob orator style, invented by O'Connell; the knock-down style by Robins; the washy style by Rowland; the unctuous style by Holloway; the glossy style by Day and Martin; and the patch-work style by Moses and Son. There is, moreover, the naval style, the military style, the theatrical style, the Cockney style, the snob style, and the penny-a-line style. The intelligent reader is sufficiently acquainted with the Protean forms in which our excellent mother-tongue delights to disguise herself, and it is unnecessay to quote examples."

——An expedition under the charge of Dr. W. B. Baikie, surgeon R. N., has just been sanctioned by the Treasury. Dr. Baikie proceeds to Sierra Leone by the next African Mail, where he will remain until the arrival of a steamer to assist him in his operations. The object of the expedition is to penetrate into the interior of Africa for commercial purposes. Dr. Baikie has been very liberally supplied with various articles for barter and for presents to the chiefs and natives. The whole of the officers engaged will receive a salary equal to double full-pay, in addition to their half-pay, and will be supplied with chronometers instruments and books, by the Admiralty. We understand the return of the gallant explorers may be looked for in about two years.

——A curious incident occurred at Turin on the 26th ult. A party of rope dancers were performing in one of the public squares of that city, when one of the spectators rushed forward with the exclamation of "My daughter! my daughter!" At the same moment one of the performers, a girl of about nine years of age, with beautiful fair locks, broke away from the troop and rushed into his arms with a cry of recognition. The police immediately interfered, and the gentleman, an inhabitant of Bagnolo, informed them that the young girl was his daughter, who had been stolen from him in September last. The rope-dancers were immediately taken to the police office, where the chief of the troop gave proof of his not being the kidnapper, and the daughter was restored to her father.

——TOOTH-DRAWING FASHIONABLE.—In the reign of the profligate Charles II., it was customary, when a gentleman drank a lady's health, to throw some article of dress into the flames in her honour, and all his companions were obliged to sacrifice a similar article whatever it might be. One of Sir Charles Sedley's friends, perceiving that he wore a very rich cravat, drank to the health of a certain lady, and threw his cravat into the fire. Sir Charles followed his example very good-naturedly, but observed that he would have a joke in his turn. Afterwards, when he dined with the same party, he filled a bumper to some reigning beauty, and called on a dentist to extract a decayed tooth which had long pained him. Etiquette demanded that every one of the party should have a tooth extracted and thrown into the fire, to which they all yielded, after many murmurs about the cruelty of the thing.

——The state of the hair on the head (says Dr. Holland) tends to elucidate the character of the constitution. If strong and thick, it implies considerable tone or energy of the vital powers. If, on the other hand, it is thin, soft, or silky—prone to grow in length rather than in strength—the animal system is almost invariably weak, and the disposition of the individual is not unfrequently mild, easy and destitute of enterprise, rarely displaying qualities which indicate force of intellect. We may further remark, as the result of careful observation, that the curliness of the hair, not merely in infancy, but in after-life, is evidence of unusual constitutional vigour, though not necessarily conjoined with a well-developed muscular frame. The vital properties which throw out the external appendage thick and abundant, in harmony with the requirements of the system, are the cause, from the affluence and activity by which they are characterized, of this being not only strong but curly, We have no hesitation in the expression of this opinion; nor will its accuracy be questioned by those who have given attention to the matter.

——The *Times* says of Messrs. Bright and Cobden—"How many among public men now living have done what they have accomplished? What we now say with regard to Mr. Bright we said when the contest was as yet undecided, and when the constituency of Manchester had not as yet passed upon him a vote of ostracism. We can well understand that Manchester should have desired to free itself from the dictation of the League; perhaps the object might have been obtained, and yet the resolution have been more gracefully carried out. With regard to Mr. Cobden, we can only repeat that, in our opinion, while he is living, and in full possession of his faculties, no English House of Commons will be complete without him. Let the constituencies think, not upon what he has done since 1846, but upon the energy, the singleness of purpose, the zeal with which he fought the fight for food for many a long year, when that fight was no easy one. He is not a man to be cast aside like a chipped brick. Unless we much mistake the signs of the times, there is a little cloud upon the horizon—as yet no bigger than a man's hand—which denotes a time when his services may again be called into requisition. For ten years we have opposed these two gentlemen in well nigh every act of their public lives, and yet now we most honestly say that we deeply regret to see erased from the roll-call of the House of Commons the names of John Bright and Richard Cobden."

——In his early writing the late Hugh Miller was content with the six days of twenty-four hours each for the work of creation which satisfied the minds of Chalmers and of Buckland. Upon this he says, in a preface to the volume, which was his last work, "My labours at the time as a practical geologist had been very much restricted to the Palæozoic and Secondary rocks, more especially to the Old Red and Carboniferous Systems of the one division, and the Oolitic System of the other; and the long extinct organisms which I found in them certainly did not conflict with the view of Chalmers. All I found necessary at the time to the work of reconciliation was some scheme that would permit me to assign to the earth a high antiquity, and to regard it as the scene of many succeeding creations. During the last nine years, however, I have spent a few weeks every Autumn in exploring the late formations, and acquainting myself with their peculiar organisms. I have traced them upwards from the raised beaches and old coast lines of the human period, to the brick clays, Clyde beds, and drift and boulder deposits of the Pleistocene era, and again from these, with the help of museums and collections, up through the mammaliferous crag of England, to its Red and its Coral crags. And the conclusion at which I have been compelled to arrive is, that, in exact accordance with that of our most philosophical geologists, we must accept the Mosaic days as periods, must expect no scientific revelations in the Bible, must receive without fear the proved facts of geology, must admit, for instance, the belief that the whole earth has not at any time since man was made been covered by an universal deluge."

NEW ENGLAND
MUTUAL LIFE INSURANCE COMPANY,
BOSTON, MASSACHUSETTS.
Established 1843.
Branch Office in Metropolitan Bank Building, 110 *Broadway New York City.*
CAPITAL and accumulation of PREMIUMS to meet losses, $910,000,
After paying, among all holding policies, in cash (not in scrip) dividends, amounting to $181,000.

The surplus is divided among all the members, IN CASH, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. One-half of the first five annual premiums on life policies loaned to insurers if desired; the remaining half may be paid quarterly.
The premiums are as low as that of any reliable Company.
This is the oldest American Mutual Life Insurance Company and one of the most successful.
Insurance may be effected for the benefit of married women beyond the reach of their husband's creditors. Creditors may insure the lives of debtors.
Blank form of application for insurance, or the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.
WILLARD PHILLIPS, President.
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References in New York: Rev. S. H. Tyng, D.D.; A. Oakey Hall, District-Attorney of New York City; R. Warren Weston (Goodhue & Co.); Wm. W. Stone (Lawrence, Stone & Co.); William G. Lambert (A. and A. Lawrence & Co.); B. J. Howland; Rev. G. L. Prentiss; Henry L. Pierson; D. Randolph Martin, President Ocean Bank; Wm. L. King (Naylor & Co.); Rev. S. S. Cutting; Ellery & Gibbons; Freeman Hunt (Hunt's Magazine); Samuel B. Ruggles; and Rev. R. S. Storrs, D.D., of Brooklyn.
JOHN HOPPER,
Agent and Attorney for the Company,
1y 110 Broadway, New York.

Philadelphia Advertisements.

NEW BOARDING HOUSE—Respectable persons can be accommodated with genteel transient or permanent boarding by applying to the subscriber, No. 374 South street, below Ninth, Philadelphia. WM. STILL.

THEODORE PARKER'S WORKS.—Just received and for sale at Anti-Slavery Office, Philadelphia—
PARKER'S ADDITIONAL SPEECHES. 2 vols.
PARKER'S DISCOURSE OF RELIGION. 1 vol.
Also, Portraits, large and elegant, of Parker, Phillips, Sumner and William Lloyd Garrison.

FRANKLIN WOOD, 104 South Fourth street, below Walnut, Philadelphia.
CONVEYANCING IN ALL ITS BRANCHES.
Real Estate bought and sold. Money procured or invested on Mortgage. First-class Ground Rents bought and sold on commission. Houses rented, Rents collected, &c. &c.
N. B. Marriage Certificates, Friends' ceremony drawn, neatly and correctly.

CARRIAGE REPOSITORY.—The subscriber informs the public that he has opened his new Carriage Repository, No. 156 Race street, below Fifth, where he intends to keep an assortment of new and second-hand Carriages for sale or exchange, or to hire. Carriages made to order on moderate terms. Carriages sold on commission. Carriages neatly repaired. GEO. DODD, Philadelphia.

CHARLES C. JACKSON, Tailor, 201 Arch street, below Sixth street, Philadelphia, would respectfully invite the attention of his friends and the public to his establishment, where a constant assortment of Cloths, Cassimeres, Vestings, &c., of the best quality, will be kept ready to make up to order in the best manner and on the most accommodating terms.

PRIZE MEDAL awarded in London, in 1851, for his superiority over all others in the manufacture of Travelling Trunks, Carpet Bags, Valices, Gum Shoes, Coaches Hobby-Horses, and sole leather, steel spring, iron frame, iron-bound Trunks of all descriptions, of the best materials and workmanship. Black Leather Enamelled Bags, at the lowest prices.
THOS. W. MATTSON, Trunk Manufacturer,
130 Market street, S. W. cor. 4th, Philadelphia.

PHRENOLOGICAL CABINET.—Fowlers, Wells & Co., Phrenologists and Publishers, 231 Arch street, below Seventh, Philadelphia, furnish all works on Phrenology, Physiology, Water Cure, Magnetism and Phonography, wholesale and retail, at New York prices.
Professional examinations, with charts, and full written descriptions of character, day and evening. Cabinet free.

CONFECTIONERY.—Leatitia Bullock, No. 89 N. Sixth street, Phila., respectfully informs her friends and the public that she is prepared to furnish Ice Creams, Water Ices, Jellies, Cakes, Candies, &c., of every description and of the very best materials, all he produce of Free Labour, and warranted to give entire satisfaction.
☞ Parties and families furnished at short notice. Orders sent to any part of the city.

KENDERDINE & JUSTICE, Importers and Dealers in Foreign and Domestic HARDWARE, S. W. corner Spring Garden and Seventh streets, Phila. Constantly on hand a general assortment of Hardware, Cutlery &c., at the lowest cash prices, wholesale or retail. Particular attention paid to furnishing Hardware for buildings.
JOSEPH R. KENDERDINE, | WARNER JUSTICE.

PHRENOLOGY. — Removal. — William B. Elliott's Institute and Museum is now at the spacious (Simes) building 359 Chestnut street, above 12th, Philadelphia. He has, in addition to Phrenological Books and Busts, Stationery for sale. Open day and evening to visitors—free—and for useful written descriptions of the mind and talents. From the handwriting (natural) the same will be analysed. Price $3.

A LARGE assortment of SALAMANDER SAFES, of various sizes, always on hand, at No. 26 South Fourth street, Philadelphia. Warranted equal to any made in the United States. EVANS & WATSON, thankful for past favours, respectfully solicit a continuance of the same. Please give us a call before purchasing elsewhere. Patent slate-lined Refrigerators, Water Filters, &c. A large assortment always on hand.
N. B. Sole Agency for Butterworth's celebrated Bank Vault and Door Locks. These locks bid defiance to all lockpicks, Hobbs included.

SPRING TRIMMINGS!—CLENDENON & WILSON, 813 (late 111) Spring Garden street, above 8th, have now on hand an elegant variety of Dress and Mantilla Trimmings, for spring and summer; consisting, in part, of plain and mixed Fringes; Fancy Moire-Antiques; Ducal Braids; Imogene Moss Trimming; Fancy Braids; Tassel and Acorn Buttons; Silk and Fancy Buttons; Marseilles Braids, Buttons and Fringes; and staple Trimmings of all kinds.
Also a good assortment of Ladies' and Children's Hosiery; Mohair Mitts; Lisle Thread and Silk Gloves; Combs; Brushes; Fancy Soaps; Perfumery; Fans; Shetland Wool; Zephyr and Tapestry Worsted; Patterns for worsted work, &c. &c.
Prices moderate and goods all of the best quality.

ROBERT R. CORSON & CO., successors to BACON, PRICE & Co., have taken the Office recently occupied by the latter, at No. 53 South Fourth street, Philadelphia, and are now prepared to deliver Lehigh, Schuylkill and Locust Mountain COAL of the best quality. Their knowledge of the Coal business, acquired by a residence of both members of the firm in Schuylkill County, and the connection of one of them with B., P. & Co., in their wholesale business, for two years, warrants them in saying that they can buy and sell on better terms than those of the trade who are not conversant with ALL the details of the business.
Orders respectfully solicited. ROBERT L. CORSON,
CHARLES L. BACON.
Office, 53 South Fourth street, and Broad above Spruce street, Philadelphia.

Equality to all! Uniformity of Prices! A new feature in Business. Every one his own Salesman.
JONES & Co., of the Cresent One Price Clothing Store, No. 200 Market street, above 6th, in addition to having the largest, most varied an fashionable stock of Clothing in Philadelphia made expressly for retail sales, have constituted every one his own salesman, by having marked in figures, on each article, the very lowest price it can be sold for, so they cannot possibly vary—all *must* buy alike. The goods are all well sponged and prepared, and great pains taken with the making, so that all can buy with the full assurance of getting a good article at the very lowest price.
Remember the CRESCENT, in Market, above 6th, No. 200, Phila.
JONES & CO.

TO COUNTRY STOREKEEPERS.—The subscriber has on hand, of his own manufacture, a large assortment of Ladies', Misses' and Children's Leather, Kid and Morocco BOOTS, SHOES and GAITERS, of the best workmanship and materials, which he will sell at as low wholesale prices as any person in the City. Buyers can get any sizes to make up assortments without having to purchase the smaller or more unsaleable sizes. WM. C. PARKER,
No. 91 North Sixth street, below Race, Philadelphia.
N. B. Gaiter Uppers, ready for the last, sold to Country Shoemakers at low prices. Also, Gum Shoes.

FAMILY FLOUR STORE, No. 35 North Fifth street, near Arch, Philadelphia. From this central establishment families may procure the finest qualities of Flour to be had in the market, as care is taken to keep a constant supply of the most desirable brands. Also, Rye, Buckwheat, Indian, Oat and unbolted Wheat Meal, fresh from the mill, delivered by an obliging porter, anywhere in the city and adjoining districts, or on board the different transportation lines leaving the city. CALEB CLOTHIER
N. B. An assortment of choice Family Hams, both Jersey and Western.

SIGN of the MAMMOTH PEN, No. 52 N. Fourth street (2d door below Arch), Phila., wholesale and retail Stationery, Blank Books, &c., which we will sell lower than the usual prices; English, French and American Cap, Letter and Note Papers, Envelopes, Sealing Wax, plain and fancy Wafers of every description, very superior Gold and Steel Pens, Ink and Inkstands, Sand Boxes, Wafer Cups, Paper Weights, plain and fancy Pen-holders, Drawing Pencils and Books, Bristol Board, Tracing Paper, Impression Paper, Tissue Paper, &c. Visiting and Wedding Card engraved or written to order. Portmonnaies, Pocket Books, Portfolios, Card Cases, Bankers' Cases, Diaries, &c. All kinds of Blank Books, Drafts, Deeds, Mortgages, &c. Rodgers', Wolstenholm's and other Cutlery. Good self-sealing Envelopes, 10 cents per 100 and 90 cents per thousand.
J. W. CLOTHIER & CO., Fourth st., below Arch, Phila.

PORTABLE DESK and DRESSING CASE Manufactory.—To ladies and gentlemen about to travel, the subscriber would respectfully call their attention to articles he manufactures, many of which are made expressly for travelling purposes, great care and study having been expended to render each article truly a multum in parvo; also, his well-selected stock of imported and domestic Perfumery, of the best descriptions; Brushes of all kinds, of English and American manufacture; Combs and Razors, Penknives, Scissors, and every instrument necessary for the toilet, of the most approved makers; an assortment always on hand of Desks, Dressing Cases, Ladies' Reticules, Work Cases, Portfolios, Pocket Books, Portmonnaies, Money Belts, and a general assortment of useful Fancy articles. WM. T. FRY, Manufacturer,
128 Arch street, above Sixth, south side, Philadelphia.

URATE FOR SALE.—Urate, a new highly nitrogenous and phosphatous Manure, as the name suggests, is a preparation (dry and granulated) of concentrated urine. Though now first offered to the American agricultural public, it has been, for several years past, a worthy favourite of the English, French, Dutch and German farmer, to whom London, Paris, Amsterdam, Dresden and Frankfort have furnished it in large quantities.
For sale at two cents per lb., by CLINTON GILLINGHAM, at the Cohocksink Works, Linden st., below Front st., or at No. 535 North Front st. Orders left at the Anti-Slavery Office, Philadelphia, will be promptly attended to. 3m.

BOOKS FOR SALE AT THE ANTI-SLAVERY OFFICE, Philadelphia:

Life of Isaac T. Hopper	$1 25
Writings of Garrison	1 00
The Garland of Freedom	75
Theodore Parker's Works	
Life of Seward, with selections from his Speeches	1 00
Discourses by Rev. William H. Furness	1 00
Five Hundred Thousand Strokes for Freedom	75
God's Image in Ebony	50
Stebbins's Views of the American Colonization Society	50
Inside View of Slavery; or, A Tour among the Planters	1 00
White Slavery in the Barbary States, by Charles Sumner	50
Uncle Tom at Home	50
Poems, on miscellaneous subjects, by Frances E. Watkins	37
The Edinburgh Doll and other Tales for Children	12
Pictures and Stories from Uncle Tom's Cabin	12
The Refugee, or the Narratives of Fugitive Slaves in Canada	1 12
Sketches of Places and People Abroad, by Wm Wells Brown	70
Miscellaneous Writings on Slavery, by William Jay	1 00
Africa and the American Flag, by Foote	1 50
Caste: a Story of Republican Equality	1 00
Star Papers, by Rev. Henry Ward Beecher	1 25
Coloured Patriots of the American Revolution, by W. C. Nell	1 25
Speeches in Congress, by Hon. Joshua R. Giddings	1 00
The Personal Narrative of Mrs. Marg't Douglass, a Southern Woman	25
Uncle Tom's Cabin, variously bound &c. &c. &c.	

Any book in the Philadelphia market can be had, at short notice and at the current price, by applying at this office.